

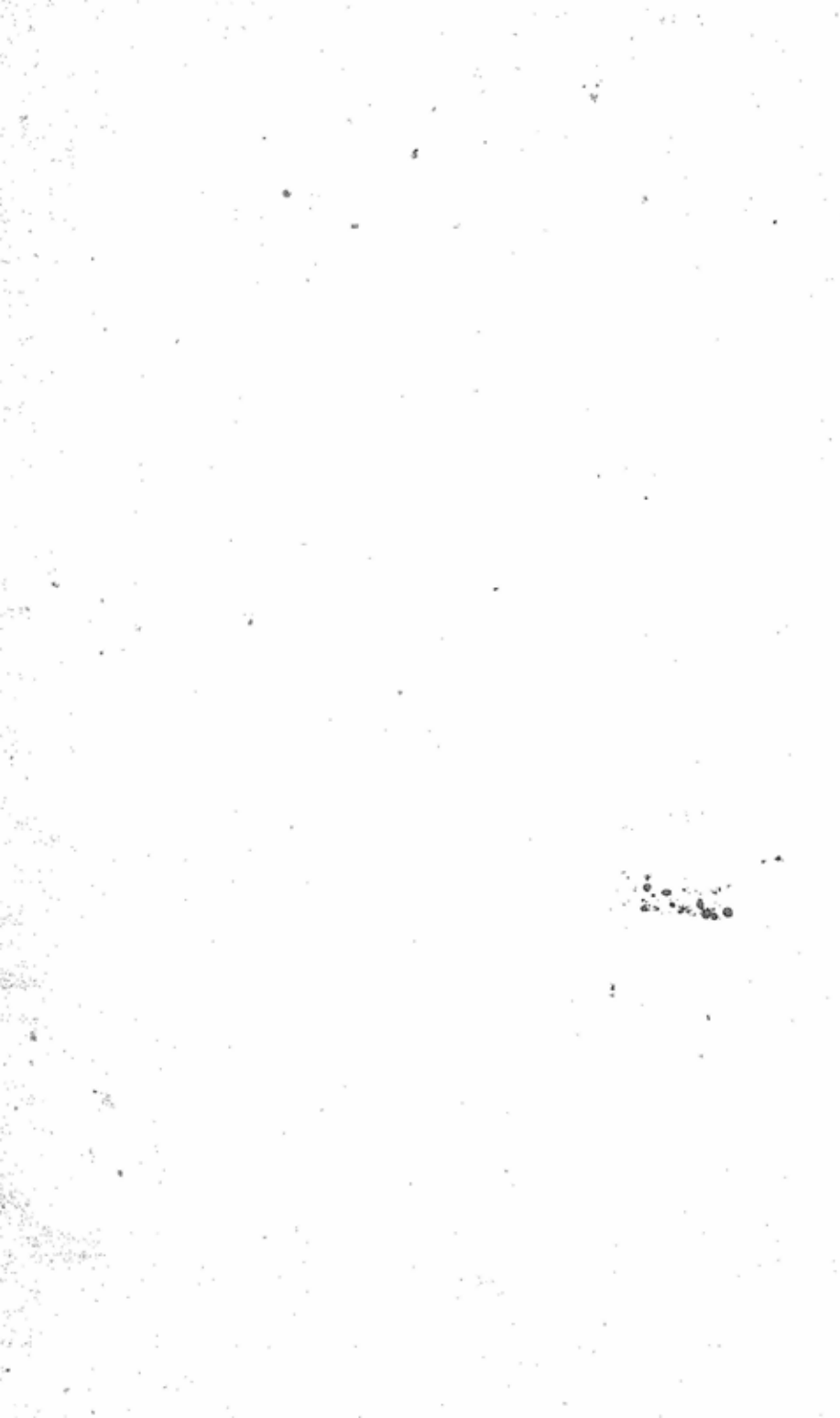
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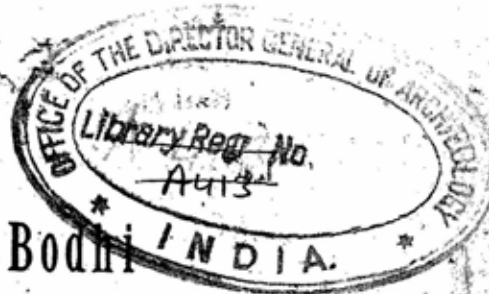
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The Maha-Bodhi INDIA.

—and the—

United Buddhist World.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

VOL. XVII.	JANUARY,	2452 B.E. 1909 A.C.	No. 1
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The Spread of the Buddha's Arya Dhamma 255-46 in Western Lands.

We were the first to draw the attention of the Buddhist world to the approaching celebration, viz, the two thousand five hundredth anniversary of the foundation of our holy Religion by our Lord, the Tathagato, Sakya Muni, at Isipatana in Benares. To the five Brahman Bhikkhus, Kondañña, Bhaddiya, Vappa, Mahanama and Assaji, on the full moon day of the month of Asalha, two months after the attainment of the *Anuttara Samma Sambodhi*, at the Bodhi-manda, our Lord preached the Dhamma-Cakkappavattana Sutta, proclaiming the Middle Path, the Majjhima Patipada as the *only* Way for the emancipation of the mind from ignorance and egoistic desires.

The sun of spiritual Truth dawned for the first time after long ages of oblivion and like the all illuminating luminary, destroying the forces of darkness, the Dhamma of our Lord spread far and wide in the Gangetic Valley, during the forty five years of His glorious Mission, bringing happiness to millions upon millions on earth and in the next world.

Ascetics, philosophers, kings, princes, men and women, rich and poor, all came under the benign influence of the beneficent

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2 THE GAIL NEWMAN AND THE UNITED BUDDHIST WORLD.

rays of the Arya Dhamma, and the people of India stood foremost in the comity of civilized nations.

The history of the origin and development of the Arya Dhamma in India is an interesting study to the student of ethnic and psychological evolution; and in no other country could such a phenomenon be witnessed as the triumph of the liberated human mind over error and egoism, except in the Majjhima Desa of the Bharatvarsha.

During the first thousand years of Aryan supremacy in India the Dhamma was firmly established in various parts of India and in adjacent countries; and the glorified name of our Lord stood foremost in the heavens above and on earth. Christ, Allah, Jehovah, Mohammad, Krishna, Confucius, Laotsze, Chaitanya; Ahurmazda, Zoroaster had not come into existence as factors of ethnic progress, and when our Lord appeared the gods remained in the back ground.

The Western races that rule to-day were savages then, and among European nations only Greece and Rome had made progress in the arts of civilized society; and these races after they had come under the banner of Jesus Christ, ceased to grow. Theology, like the hydra-headed monster, crushed the spirit of enlightened liberty, and ecclesiasticism under the papal sovereignty, began its inhuman sway, spreading its dogmatics which helped to destroy the individuality of the mind, making it the tool of the theologian, who used it for the advantage of his cult, which rendered homage not to Truth, but to depraved human beings, who assumed power and retained it for their own gain. The history of European medieval ecclesiasticism is the history of the evolution of egoism and ignorance. It is useful to know something of the history of the conflict between Christian theology and science, and the student of religion who wishes to get a glimpse of the state of society in Europe could not do anything better than read the "History of the Conflict between Theology and Science" by Dr. White, and the "Conflict between Religion and Science" by Professor Draper.

Between science and the Buddha Dhamma there can never be any conflict at any time. Every discovery of physical and *psychological* science is a sledge hammer blow to the metaphysics of theological religion under whose domain are *post* Buddhistic religions—Christianity, Islam, and theosophic Hinduism.

In another two years we hope there will be a celebration in Buddhistic lands, the *two thousand five hundredth* anniversary of the foundation of our glorious Dhamma. How many empires have come into existence and disappeared since the promulgation of the Nirvanic Doctrine by our Buddha Gotamo? The Graecian,

Assyrian, Babylonian, Persian, Carthaginian, Roman, Byzantine, and Mogul empires have had their day. Alexander, Nebuchadnezzar, Cyrus, Constantine, Charlemagne, Akbar, Napoleon, are known by their achievements in political history; of the founders of religions, we know only *one* name that is above all other names—Buddha. His methods were all peaceful, and never a word of anger escaped His lips in denunciation of those who opposed Him. There was none strong enough to battle against Him, no god, demon, king or governor, that could pass sentence of death against Him. Not so with the promulgators of other religions.

By bloodshed, trickery, egoism other religious founders came into prominence. Millions have been sacrificed by the fanatical followers of Krishna, Jesus, Muhammad in the desire to spread their respective creeds. In the history of Buddhism there is no bloody page to darken its peaceful conquest. Self-control, truthfulness, modesty, generosity, honour, selflessness were the ideals that were held up by the Tathagatho. Insane, egoistic speculations, the inheritance of other religions, are relegated into the limbo of silence in our holy Religion.

If we are to judge other religions by their associations, we find that they arose in degenerate times under demoralizing influences, and were intended for semi-civilized tribes. They had not in them the essentials of Universalism; and the ethics formulated by sectarian leaders, who had not the greatness nor the culture to assimilate exalted ideas, were for the guidance of a pagan Society.

For more than four centuries the European races were in the making for the reception of higher ideals; and with the beginning of the twentieth century, the foundations of theological belief have been rudely disturbed by the discoveries in the domain of physical science and electricity. Erroneous views that formed the basis of theology have received such severe shocks as to demand serious attention from those who, a score of years ago, were full of enthusiasm about their theological ideas.

With the discovery of radium and with laws relating to radio activity faiths that had their origin in Semitic and Assyrian lands can no more be maintained as scientific. Tribal gods that originated in the imagination of semitic men who were more or less half insane, whose abodes, were in mountain summits of the barren wastes of Arabia, whose philosophy consisted in a pagan dualism, unworthy the attention of sober analytical minds, can never give them satisfaction. They must vanish again into the void. The future belongs to Truth, not to imaginary creators and half insane "saviours."

When men and women as tired of the sensualism of their surroundings, begin to investigate into higher things, rising above

the plane of sensuous delights where goose-winged angels with golden harps sing eternal "hosannas," then will the Nibbana Dhamma of our Lord find followers in Western lands. So long as they remain satisfied with the evanescent pleasures of the five organs, so long will they tenaciously cling to the unscientific dogmas of degenerating religion.

Sayings of the Omniscient Buddha.

ANGUTTARA NIKAYA.

DASAKA NIPATA.

(Continued from the last Number.)

47. Vesāli. The Exalted One was staying at the Kutagara Hall. Mahāli, the Licchavi, came to the Exalted One and asked the cause of the continuity of evil deeds. Exalted One answered that it is due to covetousness, anger, foolishness, non reflection, &c., that one does evil and continues to do evil.

48. The ten Dhammas which are to be practised by the homeless one.

49. The ten bodily actions to be experienced by the homeless one.

50. Savatthi. The Exalted One was staying at the Jetavana. After having finished their meal many Bhikkhus who had assembled at the service hall began to quarrel. The Exalted One exhorted that they who had renounced their homes, sons of noble families, should not live quarrelling but should practise the ten virtuous principles.

51. Savathi. The Exalted One was staying at Jetavana and taught them to live doing individual good deeds, practising the principles that remove the obstacles of anger, indolence, ivrtability, doubt, hatred, impurity in heart, inactivity, disturbed mentality &c.

52. Sariputta taught the Bhikkhus the same as above.

53. The declining principles, the stationery life, the progressive life, and a repetition of the principals of the *Sutta* 51.

54. Do. The twofold principles of association and non-association regarding seats, residences, food.

55. The venerable Sāriputta taught the Bhikkhus the principles of decline and the way to do good deeds.

56. The ten apperceptions, producing great merit.

57. Do.

58. The ten all comprehensive Doctrines.

59. The ten apperceptions which will produce either in this life absolute or after life the attainment of Anagami.

60. *Sávatthi*. The Exalted One staying at the Jetavana Monastery. At the time *Girimānanda* was suffering from a severe illness. Ananda approached the Exalted One and said that the ven'ble *Girimānanda* is suffering from a severe illness and asked the Exalted One to visit the patient and comfort him. The Exalted One thereupon directed Ananda to go to *Girimānanda* and recite the ten Perceptions and when he has heard them his disease will calm down. The ten Perceptions are that all things are changing that there is no permanent individuality in anything that all things decay, that all things have an end and manifold are the diseases of the body that have to be abandoned, that non-attachment to several things is the best; that emancipation is the law, that sorrow is to be seen everywhere that all cosmic compounds are breaking and changing and to breathe consciously.

The Exalted One elucidated the ten Perceptions. Ven'ble Ananda explained the same to the ven'ble *Girimānanda* and he was cured of his painful illness.

61. The Exalted One teaches the Bhikkhus that the causal origin of ignorance cannot be seen but present ignorance can be perceived. The food of ignorance is the five *Nivaranas*: sensuality, hatred, indolence, irritability and want of faith. Non-association with righteous persons produces evil results and these constitute the food of ignorance. To emancipate from ignorance practise the *Satipatthānas*, develop *Satisampajañña*, develop the power of reflection, listen to the Dhamma, associate with the wise.

62. The origin of the clinging desire for existence cannot be perceived. But the result of a previous desire is seen. Ignorance is the food of *Tanhā*. To destroy this clinging desire the process is the same as shown in the preceding Sutta.

63. The five individuals who have finished their course of life:—*Sattakkhattuparama*, *Kolamkola*, *Ekabīja*, *Sakadāgami*, *Arahat*.

The other five who have relinquished their course of life:—*Antarāparinibbāyi*, *Upahaccaparinibbāyi*, *Asamkhāraparinibbāyi*, *Sasamkhāra parinibbāyi*, *Uddhamsota akaniṭṭhāgāmi*.

64. Same as above.

65. Magadha. The venerable Sāriputta was staying at the Nalaka-gāma. The wandering ascetic Samandakāni came to the ven'ble Sāriputta and asked what is happiness and what is sorrow. — To be born again is misery, not to be born again is happiness. When born one knows that there is misery, and feels the heat, cold, thirst, hunger, and contact with fire, weapons and annoyance in not associating with relatives and friends. When not born again there is an absence of the above miseries.

66. Magadha. The wandering ascetic Sāmandakāni came to the ven'ble Sāriputta and asked what is happiness and what is misery according to the religion of discipline. Anabhirati is misery, abhirati is a happiness. Anabhirati is sorrowfulness, abhirati is delight.

67. Kosala. The Exalted One was travelling through Kosala with large retinue of Bhikkhus and He was staying at Nalakapāna, a township in Kosala. It was on the Sabbath day and the Exalted One was sitting surrounded by Bhikkhus and He sat long discoursing on the Dhamma and seeing the Bhikkhus remaining in silence directed ven'ble Sāriputta to remove the sleepiness of the Bhikkhus by reciting the Dhamma. The Exalted One having folded His double robe laid it down and on His right side He rested there on with consciousness to wake up at the proper time. The ven'ble Sāriputta dwelt upon the characteristics that go to make up a perfect man. He who has no faith in him there is no sense of shame, no sense of fear, no energy and no wisdom and he makes no progress. He who has faith in him there is shame &c., and he progresses. The Exalted One praised Sāriputta.

68. The Exalted One was staying at Nalakapāna. A similar discourse by Sāriputta.

69. Sāvattthi. The Exalted One was staying at Jetavana. The Bhikkhus sitting in the Service Hall were engaged in worldly talk; viz about kings, robbers, ministers, army, fears, war, food, drink, clothes, beds, garlands, scents, relations, vehicles, village gossip, town talk, provincial talk, women, &c. The Exalted one entered the Hall and having taken His seat, inquired about their conversation; and He exhorted them that they should not enter into conversation about these subjects but talk on the ten good things, on contentment, solitude, energetic action on pure things, concentration, wisdom &c. Those who are engaged in such conversation they will shine like the moon and sun.

(To be continued.)

Theosophical Falsehood.

IN the Review of Reviews of December last, page 551, an extract appears under the heading "the universality of Christ" quoted from the "Theosophist" of November last. The writer, whoever he may be, it seems, appears to be a deliberate falsifier, for nowhere have we heard that Buddhists regard "Christ" as the Bodhisat. On the contrary we know that "Christ" is regarded as the opposite of a Bodhisat. To be a Bodhisat one must have the eight "abññihara dhammas," and practise the ten "Buddhakarakā dhammas," or the ten Paramitas, viz: dana, sila, nekkhamma, pañña, viriya, sacca, khanti, adhiṭṭhana, metta, and upekkha. A Bodhisat can only be regarded as such after he has been initiated personally by a living Buddha. Christ on the contrary had all the attributes of a non Bodhisat, and had all the weakness of an ordinary human being. The name "Supreme Teacher of Gods and Men" is a special epithet given in the Pali texts to the Tathagata Buddha. He is called the "Sattha deva manussanam," which is one of the nine attributes of the supreme Buddha.

These theosophists not having anything original to give, rob whatever they can get from either Buddhism or Brahmanism, and palm it off as their own, which they have obtained from the "mahatmas" of Tibet. Ignorant of their own religion, not having listened to the Dhamma sitting at the feet of the Bhikkhus, english-speaking Buddhists are being misled by these theosophic imposters, who sacrifice the principles of honesty for their own selfish gain. They thrive on the credulity of superstition and ignorance, and mislead thousands in Europe and America under the garb of "occultism." Chief among theosophic charlatans is Mrs. Besant, who deliberately misrepresents Buddhism, and in various ways prejudices the minds of the people of India saying that Buddhism is a religion unsuited to the Indian temperament. It pays in these degenerate days to vilify Buddhism, and extol the religions of sensuality. Having risen from the low social morality of the London slums, having breathed for over a quarter of a century the abominable and polluting air of revolting sexualism, Mrs. Besant has now found a haven in the sensualising atmosphere of Indian pantheism at Benares, where she reigns supreme, guiding the anglicised Hindus by her occult impositions. In 1897, when in America, she spread the abominable falsehood that the late Madame Blavatsky was born in the body of a Brahman boy in Benares. Her fellow initiate, Mr. Leadbeater, was forced to resign by the council of the European Theosophical society, with the approval of the so-called mahatmas, from membership of the Theosophical society. Mrs. Besant found that she could not alone take the astral voyages in the occult boat in search of dead men's souls,

and she has successfully manipulated the "occult" forces to have Mr. Leadbeater back. Now Leadbeater is well-known as a disseminator of the most morbidly immoral ethics among youths. He upholds these loathsome ethics on the ground that the culture of these is an improvement and better than sexual intercourse. And it is these people that have undertaken the moral training of Hindu and Buddhist youths! Since last month Mrs. Besant is giving currency to the story that Damodar K. Mavalankar, the "chela" of the masters, who left India in search of the Tibetan mahatmas in March 1885, is expected to come back in 1910, and take charge of the Theosophical society, and that she would be taken away!

To judge of the rotten stuff that is offered in the Theosophist, I give the following:—

"It is sometimes said by western mystics that eastern occultism is less perfect than western because it does not recognise the supreme position of the "Christ." This is an error. Eastern occultists do not use the name of "Christ," but they know, and bow with profoundest reverence to the mighty Personage, who, during the three years' ministry, used the body of the holy Jesus, the "Spirit of God" who "came down and abode upon him," at the "Baptism." When the missionary speaks of "winning India for Christ," he knows that the Being whom he calls Christ is revered all over the East under other names, as the "Supreme Teacher of Gods and Men," and that the Indian is not so enamoured of western names that he should change the title by which he adores Him. To the western world He is the Christ; to us, otherwise. Buddhists call Him the Bodhisattva, the Pure Wisdom; the Hindus the Jagat-Guru, the World-Teacher. What matter names? It is always He."—*The Theosophist*, November, 1908.

Buddhists of Asia what have you to say to this baseless assertion?

Buddhism in England.

WE are glad to inform our readers of the formation of a society in London for the purpose of disseminating Buddhist teachings in Great Britain. It is the outcome of the Buddhist mission under the leadership of our esteemed Bhikku Ananda Metteyya, the Director of the Rangoon International Buddhist Society. Several months previous to his arrival in London, Dr. E. R. Rost, I.M.S., was doing pioneer work there, and in May last the good Bhikkhu accompanied by several Burmese Buddhist ladies and gentlemen started from Rangoon to establish a Buddhist centre in the metropolis of the British Empire. We are glad to announce that the

Bhikkhu was received with cordial affection, and by his pure and noble behaviour succeeded in awakening the sympathy of a good many people in London. His missionary efforts to plant the seed of the Dhamma on British soil have been made welcome by his friends, who banded themselves together to start a Buddhist Society under the name of "the Buddhist Society of Great Britain and Ireland," with the patronage of His Majesty the King of Siam. The eminent Oriental scholar Dr. Rhys Davids has been elected President, and the Vice Presidents are Mrs. C. A. F. Rhys Davids, M.A., the Rt. Hon'ble the Earl of Mexborough, H. R. H. the Prince of Sikkhim, Prof. C. R. Lanman. The following are the members of the Council:—

The Hon. Eric C. F. Collier, Hony. Foreign Secretary, Reginald Farrar Esq., Alex Fisher Esq. Hony. Lecture Secretary, Prof. Edmund J. Mills F.R.S., F. J. Payne Esq. Hony. Treasurer, St. G. L. Fox-Pitt Esq., Mrs. Ryding, Captain C. Rolleston, Major E. R. Rost I.M.S., P. W. Sergeant Esq., Ernest Udny Esq., Maung Ba Kyaw, Maung Mya U, J. E. Ellam Esq. Hony. Genl. Secretary and Editor, Maung Kyin Hony. Eastern Secretary.

The Society has started a monthly magazine, under the name of the Buddhist Review, and the first number was issued on the 1st of January. The contents thereof are the following: Editorial Love; Translation by Prof. T. W. Rhys Davids, L.L. D.; Followers of the Buddha, by Ananda Metteyya; Adoration; Buddhism and Ethics, by Mrs. Rhys Davids, M.A.; Allegory, by K. J. Coyle; Buddhism and Science, by Prof. E. J. Mills, D. Sc., F.R.S.; Faith, by J. E. Ellam; Buddhism and Freethought, by Howell Smith; From an Eastern Cloister, by J. E. Ellam; Like Wind along the Waste, by Francis J. Payne; The Court of Dreams, by L. Cranmer Byng; and then follows "Reviews", answers to Correspondents, the Buddhist Society of Great Britain and Ireland. We extract the following from the first page:

"The first number of the Buddhist Review is published two months in advance, so that it may reach the Orient, and other places abroad, in good time for orders to be returned for the second and subsequent issues.

"The Editor will be grateful for any articles, letters, or other literary contributions on the subject of Buddhism. It is to be understood, however that the Buddhist Society of Great Britain and Ireland is not responsible for, nor does the Editor necessarily endorse, the individual opinions or views of contributors.

"All members who wish to take the Refuge Formula and conduct Pledge of the Lay Disciple can do so by writing to Messrs.

Probsthain & Co., 41, Great Russell street, London, W. C., who, on receipt of a letter, will then forward them to the enquirer with instructions.

"Annual subscription to the magazine is 12 shillings, postage 2 shill., single copies 1 shill., postage 2 pence (Ceylon, Burma and India per copy one rupee and two annas).

We learn from the Editorial that on the evening of November 3rd, 1907, there was a gathering of some twenty-five persons, either Buddhists, or interested in the study of Buddhism. The result of this meeting was that the persons then present formed themselves into the Buddhist Society of Great Britain and Ireland, and a committee of five members was appointed.....The more public, and largely attended, Foundation Meeting of the Society was held on the evening of November 26, 1907, in the Cavendish Rooms, Moritimer Street, W., when Professor T. W. Rhys-Davids, the President of the Society, delivered an address explaining the reasons for the Society's existence, and its objects.....The message of Buddhism is clear, straight forward, and in its first principles, plainly to be understood by ordinary persons. As a philosophy which goes deep down into the meanings of things, solving the problems of life, which are truly mysterious, as nature herself is mysterious, it is difficult, but this difficulty differs in no wise from that presented to the student by any other body of learned doctrine. Chemistry, biology, all branches of natural science, are difficult in their advanced stages, and so in its psychological teachings, Buddhism is difficult. It is here, in its profound solutions of the deep problems of human life and personality, the problems of the "soul," of death and hereafter, in its answers to the why and wherefore of things, that Buddhism is of extreme importance. Professor Rhys-Davids indicated this in his inaugural address at the Foundation Meeting of this Society.....Buddhism is the friend of all, the enemy of none. Animosity, if such there be, can only proceed from one side, but it is certain that it will never be returned in kind. For those who are uneasy in their doubts and questionings, who lack a sure guide to peace of mind, who are bereft of the consolations of Faith in the higher sense, Buddhism has a Message, strong, sure, convincing."

We are approaching the dawn of a new era in the history of our glorious Faith. Two years hence, we shall be on the threshold of the 25th century of the Abhisambodhi celebration. For the welfare of Humanity the Tathagato appeared 2500 years ago, and after ministering to the wants of the Aryan population of Middle India, for a period of 45 years our Lord attained the *Anupadisesa Nibbana*, and left the vast inheritance to the holy Sangha, with instructions to have the Dhamma propagated far and wide for the

welfare and the happiness of many. The Bhikkhus obeying the command, two centuries after the Nibbana, went to different parts of Asia and taught the different peoples the emancipating Doctrine of Nibbana. Before the invasion of Central Asia and India by the barbaric hordes of Moslem vandals all Asia was under the influence of the Tathagata's Dhamma. Wherever the Moslems went they devastated the smiling fields and massacred the followers of the Buddha. Under the fire and sword of the Moslem fanatics Buddhism was totally obliterated, and to-day after centuries of oblivion, thanks to the labours of antiquarians and to the generosity of the enlightened British government, we are able to see and read of the discovered relics of a bygone Buddhist civilization.

Will the British people accept the teachings, so full of all that is humane and elevating, that will make them compassionate, more than what they are to-day? If even a small portion of the British people embrace the Dhamma we shall then see the dawn of a better era, an era of peace and plenty, of human brotherhood, a recognition of rights of the backward races of Asia.

To achieve this much desired consummation every Buddhist should strive to do everything that is in his power to strengthen the hands of the few willing workers, who have joined the Buddhist Society of Great Britain and Ireland. He should think it a privilege that an opportunity has been given to contribute to a movement so full of glory, to spread the sublime teachings of our Lord in a land "where every prospect pleases, but only man is vile." We would like to call the attention of every chief priest in Ceylon to the absolute necessity of forming committees to raise subscriptions for the propaganda started by our Buddhist brothers of England. Let each village raise a fund, however small for spreading the illuminating doctrine of our Lord in the British Isles. The Romans carried the Semitic faith of Christ to the Britons centuries ago, and to-day the Oriental scholars of Britain are by their own energy making efforts to spread the Aryan Doctrine of the only Aryan World Saviour in their own land. Burma has done her share, and it was the wish of the late King Mindoon Min, of glorious memory, to have despatched a mission to Europe to propagate the Dhamma in the West, and it is now the duty of the Ceylon Buddhists to take an active share in this most glorious of all religious movements. Ceylon, resplendent Lanka, the thrice sacred land, the home of pure Buddhism, the land that sends her spicy products, her gems &c., it is her good karma, that her children have found the opportunity, in this the 2497th of the Buddha Era, to contribute her share for humanising the British people by giving to them the Aryan Doctrine of our glorified Lord, the Tathagata Sakya Muni.

Buddhist Essays by Dr. Paul Dahlke.

Translated from the German by Bhikkhu Silacara. Mac Millan & co. St Martins Street, London, 1908. Price Rs. 8-12 to be had at Thacker, Spink & co. Calcutta.

We congratulate Dr. Dahlke and the reverend Bhikkhu Silacara of the International Buddhist Mission for the able exposition of our Lord's Teachings which they have given us in the work under review. Dr. Dahlke is a German scholar who has studied Buddhism for the sake of investigating truth; and in his "Buddhist Essays" he explained the Dhamma in his own tongue; and had not our learned Bhikkhu Silacara translated these Essays from the German into English, English speaking people would never have known of the wonderful exposition of our Religion made by Dr. Dahlke. The English speaking world shall ever feel grateful to the reverend Bhikkhu for having translated these Essays into English.

Since the study of Buddhism began, half a century ago, in Europe, no better work than Dr. Dahlke's has appeared elucidating the fundamental truths of the Dhamma. French Oriental scholars like Burnouf, Foncaux, Leon Feer, Senart have given us translations from Sanskrit Buddhist texts and have never shown sympathy in their expositions of Buddhist ideas. Ernest Renan in his "studies in Religious History" has failed absolutely to comprehend Buddhism. This is what he had written: "the religious philosophy which pervades this fantastic gospel is more likely than the gospel itself to astonish persons unacquainted with the peculiarities of the human mind. Love, sacrifice, oblation have no reality; our actions, good or bad, have no result; this world does not exist; as little does the future world exist; there are no beings of supernatural birth. As for man, that compound of the four elements, when his time has come, earth returns to the bulk of the earth, the water to the bulk of the water, the fire to the bulk of the fire, the wind to the bulk of the wind; the organs of sense reascend to the ether.....When a man cuts off a head with a sword, that deed is not one being depriving another of life; only, between the head and the trunk, the sword encounters an empty space. Is this a strange mockery? Is it negation carried to the extreme, with the object of striking terror into the human conscience, and bringing it back to faith? It is both." pp. 76. 77.

Ernest Renan has misquoted the passage in the Samañña-phala Sutta as coming from the Buddha. It is the condemned view of Makkali Ghosala and repudiated by our Lord as utterly pernicious, and yet Ernest Renan ignorantly confounds it with the Buddha view; and the result that he says stupid things about a subject of

which he has failed to grasp absolutely. We have had writers of Buddhism so far from the hostile standpoint, never has one thoroughly grasped the ideas which are so characteristically Buddhist. Buddhism was not understood by the sectarians of ancient India, and even contemporary ascetics of our Lord, like Vacchagotta, Potthapada &c. could not comprehend the subtle principles of the psychology that our Lord taught. It is therefore refreshing that we have at last a work that will make the intelligent class of Englishmen to think of the deeper problems of life. Dr. Dahlke begins :

"Buddhism that wonderful teaching which declares life to be sorrow and yet is free from pessimism; which apparently inculcates the profoundest egoism and yet is charged with the loftiest morality; which denies the "I" the soul, and yet teaches absolute responsibility for our own deeds through rebirth; which is without God or faith or prayer and yet offers the most certain salvation,—this wonderful teaching was founded by Gautama, of the aristocratic Sakya clan—the "proud Sakyas."

The contents of the book we give below will show the completeness of the different essays therein embodied; and we sincerely hope that every English speaking Buddhist, if he has not the means to pay Rs. 8.12 for a copy will make some kind of self denial to make up the amount for the purchase thereof. We would suggest to the publishers to bring out a cheaper colonial edition that will be within reach of those who could not afford to pay Rs. 8.12.

The contents are :

1. The Life of the Buddha
2. A brief survey of the leading Doctrines of Buddhism
3. Some characteristics of Buddhism
4. Pessimism and sorrow
5. Nibbana
6. God
7. Kamma, the Judge of the World
8. Morality in Buddhism
9. Charity
10. Knowledge
11. After death
12. The Specific in Buddhism
13. The Law of the Middle Path
14. Asceticism
15. Women
16. Beginning and End—the two Riddles of the World
17. Miracle
18. The Elements
19. A brief survey of the historical development of Buddhism
20. The World—Mission of Buddhism.

A Review.

BUDDHISM.

Buddhism: Primitive and Present in Magadha and in Ceylon, by Reginald Stephen Coplestone, D. D. Bishop of Calcutta. Second edition; Longmans, Green & Co., 39 Paternoster Row, London. 1908.

We have before us a copy of the second edition of Dr. Coplestone's misleading work on Buddhism. It is written not for the dissemination of Truth, but for the suppression thereof. Dr. Coplestone is a man living in an atmosphere saturated with the delights of sensualism; he has a palatial mansion in Calcutta, for which he pays no rent, and it is officially called "The Palace;" he has a fine landau drawn by a pair of fine horses with syces to run before and a coachman as driver. He has over a score of servants to attend on him, he has electric fans in his dining room, study and bed room and he has a wife and several daughters, and he is paid a very high salary, for preaching a Sunday sermon to the irreligious Bureaucrats whose life, after office is one of jollity, from the revenues obtained from the starving peasantry of illfated India. Of all people in the world Bishop Coplestone is the least fitted to write a work criticising and condemning the Dhamma. If his own "Master," the Nazarene, the son of the Jewish carpenter, who said "that the foxes have holes, the birds of the air their nests; but the son of man hath no place to lay his head on," would appear in the streets of Calcutta, as he is alleged to have done in the streets of Jerusalem 1900 years ago, Bishop Coplestone certainly would hesitate to recognise him as the "Saviour"; and Jesus himself would declare "get thee behind me Satan, I know thee not." Dressed in sombre black with a dog collar attached to his neck and tight fitting *Kuruma* trousers and a stove pipe hat a modern bishop looks the opposite of the picture of the Asiatic "Saviour." After all how far is a European bishop capable of teaching religion to the Aryan people of India and Ceylon? All historic religions originated in Asia. In the extreme East were born Confucius, Laotse; in the Middle Country of India were born Aryan heroes and world saviours as Krishna, Rama, Buddha; in the middle West Zoroaster; in Arabia Moses, Jesus, and Mohammat. Jehovah was an Asiatic god so was Allah; Shiva and Vishnu have their habitations in the Himalayan summits. The early apostles of Christianity were all Asiatics; their dress was Asiatic; they ate food like other Asiatics. It is this Asiatic religion that we are asked to believe by men whose life is the opposite of what we are exhorted to live. They kill animals for their food, they drink costly wines at their dinners, they attend places of

amusements intended for the sensualist; and they have the impudence to preach Truth to us. Of all religions the least that is sympathetic with our holy religion is Christianity. It is a psychological cannibalism—The Christians have to eat the flesh and drink the blood of their own god. Christianity is, as is found to day, a phase of sensualism. Animals are slaughtered for food, intoxicating drinks are taken at meals, and everything that helps to sensualise a man is introduced in the Christian church. The whole thing for a religious man, who is absorbed in the truth and righteousness, appears a fraud.

Now our pleasure-loving, worldly-minded householder of a Bishop, who has a family to look after, studies a little Pali and makes himself acquainted with a few suttas in the Digha, Majjhima, Samyutta, with the help of the published translations of the Buddhist works edited by the late Prof Max Muller, and then makes this attempt to mislead the ignorant world. Pali scholars in Ceylon, Siam, and Burma are not learned in English; Coplestone's "Buddhism" is therefore read only by the unlearned in Pali and they are misled absolutely if ever they happen to read it. The Bishop in the Introduction writes:—

"Impartial, in a sense, it was impossible for me to be. The questions raised are not for me open questions: I start with immovable convictions about the main principles of truth and goodness."

When the Blessed Tathagato was proclaiming His Nibbana Dhamma, He invariably adopted the method of remaining silent when foolish questions were propounded by contemporary wandering Paribbajakas. Ascetics and householders of various shades of belief came to ask questions, and when questions relating to the cosmogenesis and the survival of an ego were put to Him, He refused to answer, but invariably maintained a dignified silence.

Our Bishop if he had been living at the time of our Lord would be classed in the category of the Paribbajakas like Potthapada and Vacchagotta. To all questions asked by Vacchagotta our Lord answered "No"; Vacchagotta then says "To all these questions you answer 'No.' I am at a loss, what to think in this matter, and I have become greatly confused, and the faith in Gotama inspired by a former conversation has now disappeared."

Then our Lord answers. "Enough, O Vaccha "Be not at a loss, what to think in this matter, and be not greatly confused. Profound O Vaccha, is this doctrine, recondite, and difficult of comprehension, good, excellent, and not to be reached by mere reasoning, subtle and intelligible only to the wise; and it is a hard doctrine for you to learn, who belong to another sect, to

another faith, to another persuasion, to another discipline, and sit at the feet of another teacher..... "Vaccha gotta sutta, p. 123, Warren's "Buddhism in Translations." So much for Vacchagotta now for Potthapada:—He too was a wandering (paribbajaka) mendicant and came to our Lord and began asking questions about the variations of the Consciousness "And does the Exalted One teach that there is one summit of consciousness, or that there are several?"

'In my opinion Potthapada, there is one, and there are several.

'But how can the Exalted One teach that there are both one, and that there are also several?

'As he attains to the cessation of one state of consciousness after another, so does he reach one after another, to different summits up to the last. So is it Potthapada that I put forward both one summit and several!

'Now is it, Sir, the idea, the state of consciousness, that arises first, and then knowledge; or does knowledge arise first, and then the idea, the state of consciousness; or do both arise simultaneously, neither of them before or after the other?

'It is the idea, Potthapada, the state of consciousness, that arises first, and after that knowledge. And the springing up of the idea, of the state of consciousness. And this may be understood from the fact that a man recognises:

'It is from this cause or that that knowledge has arisen to me.

'Is then, Sir, the consciousness identical with a man's soul or is consciousness one thing, and the soul another?

'But what then, Potthapada. Do you really fall back on the soul?

Now Potthapada like our Bishop began with, 'immovable convictions', and he could not but be "like the village pig, which even if you bathe it in scented water, and anoint it with perfumes, and deck it with garlands, and lay it to rest on the best bed, will not feel happy there, but will go straight back to the dung-heap to take its ease."

Let us take comfort in the thought that better scholars and more impartial investigators than the egoistically inclined Bishop, in Europe and America, are, by their researches in the Pali Pitakas, helping the diffusion of the exalted Dhamma among European races.

The Maha-Bodhi

—and the—

United Buddhist World.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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The Maha Parinibbana of the Tathagato.

THE Maha Parinibbana Sutta belongs to the Mahavagga of the Digha Nikaya of the Sutta Pitaka. Professor Rhys Davids of the Pali Text Society has translated it into English, and has included it in the volume "Buddhist Suttas" edited by Professor Max Muller, and published in the series known as the "Sacred Books of the East." The commentary thereto by Buddha Ghosa Maha Thero has been published by the well known Burma Pali Text Society of Rangoon under the presidentship of the illustrious scholar Saya U. Pye. The other commentaries of the Buddha Ghosa Maha Thero are also being published by the same society, which is known as the "Pyi Gyi Mundyne" Press, 1, 25th Street, Rangoon, Burma. Buddhists who wish to know the spirit of the teachings of the Tathagato could not well afford to be without these volumes. To understand the Dhamma one must read the commentaries.

The Maha Parinibbana Sutta gives an account of the final stage of our Lord's life. Having engaged for 44 years in the glorious work of disseminating the Dhamma, and saving the millions from the path of sin and sorrow, He finds that the work of consolidation of the Sasana is finished. Bhikkhus and Bhikkhunis, Upasakas and Upasikas are able to diffuse the Dhamma, and He

sees that they can withstand the criticisms of the heretics and refute them, and our Lord therefore prepares to give the last exhortation to the Bhikkhus. Bimbisara's son Ajatasattu is the reigning monarch of the kingdom of Magadha, and the Vajjians of the Licchavi clan are ruling over the Vesalian territory. The Ganges divides the two kingdoms. The Licchavis are republicans in their methods of government, and Ajatasattu has a desire to see the end of this federal republic. The king has faith in the Buddha, and he believes that it is good to get the advice of the Lord before he prepares himself to wage a war with the Licchavis. So he sends his Brahman ministers Sunidha and Vassakara to the Buddha to find out by diplomatic means whether there is an easy way to subjugate the Licchavis. The Exalted One was then staying at the Gijjhakuta Hill with His Bhikkhus, not far from the city of Rajagaha. To the question whether the Vajjians can be uprooted, which the ministers have put to our Lord, He answers that so long as the Vajjians conform to the seven principles of association enunciated by the Tathagato for their special advantage, they will not decline, but prosper. The ministers having heard the views of the Lord depart to convey the information to the king. The Buddha then taking the opportunity formulated the seven principles of prosperity with successive variations, for the guidance of the Bhikkhus. Thence our Lord goes to the park of Ambalatthika, and from there goes to Nalanda, where He stays in the Mango grove of the banker Pavarika. Here the noble and great Sariputta was staying, the time having come for his Parinibbana. He commences the glorification of the Tathagato when he is told by the Lord that only a Buddha can comprehend the omniscience of a Buddha, and as no two Buddhas appear at the same time, the laudations of an inferior are of no value. At Nalanda in the village that the great Sariputta was born, in the room of his residence, he entered the Anupadisesa Nibbana. Almost at the same time, the other great Arhat, the left hand disciple of the Buddha, the chief of phenomenal workers Maha Moggallana Thero, also entered the final Nibbana. Two years before the Nibbana of our Lord, the mother of Rahula, Bhadda Kaccana, otherwise called Yasodhara or Bimba, also had attained Nibbana. The Buddha's son, the noble and gentlest of all the Arhats, Rahula, having obtained the permission of the Lord ascended into heaven, and in the presence of the devas entered the final Nibbana. The nearest and dearest to the Buddha, with the exception of Ananda Thero, Maha Kassapa Thero, Anurudha Thero, are now no more. From Nalanda the Lord with the Bhikkhus starts for Pataligama, then unfortified, but still a city full of prosperous inhabitants. Here the Buddha preached to the householders the famous sermon, telling them that evil doers go to hell, and the doers of good deeds are born in heaven. Just at this time the king

Ajatasattu had ordered the building of the fortifications at Pataligama, and the Buddha prophesied that the city shall be a great place but that at some time in the future it will end in destruction, which did take place about twelve hundred years later. Crossing the river Ganges which was then full, the Buddha entered the territory of the Vajjian princes, arriving at a place called Kotigama. Here He preached and emphasised the importance of the Four Noble Truths. From Kotigama our Lord went to Nadika, where Ananda Thero asks Him to find out where the noble householders, Bhikkus, and Bhikkunis who had been dead, were born. By the divine eye our Lord sees the heavens where these persons were born, and so tells Ananda Thero. At Nadika the Lord preached the Dhammadasa, the mirror of Truth, to find out accurately what is the word of the Buddha and what is not. From Nadika He went to the park of Ambapali, the courtesan, of Vesali, where He preached the sermon on the necessity of watchfulness to the Bhikkus and accepted food from the courtesan. From the Ambapali Park He went to Beluvagamaka, where He spent the last "vassa," from July to October. It was here, during the rainy season, that our Lord first began to complain of the dire illness that He was then suffering from. (athakho vassupagatassa kharo abadho uppajji balha vedana vattanti maranantika. Imam abadham viriyena patipanametva &c.) After the close of the rainy season the Buddha left Beluvagamaka and went to Vesali, and was staying at the Pavala ceti. Here Maro, the Evil One, visited the Lord and entreated Him to enter Nibbana. His reasons were that in as much as the Bhikkhus, Bhikkunis, Upasakas and Upasikas can now subjugate the heresies of other teachers and proclaim the Dhamma, the Buddha may now leave the world. Soon after the enlightenment of Buddhahood when our Lord was staying at the foot of the Ajapala tree, near Buddha Gaya, Maro came and solicited Him to enter the Nibbana, but our Lord declined to accede to the request of the Evil One on the ground that the Dhamma has not been fully proclaimed. "Not till Bhikkhus, Bhikkunis, Upasakas and Upasikas fully realise the Dhamma and proclaim the Dhamma to the world will the Tathagato enter the Nibbana." Thus did our Lord speak to Mara, who disappeared, and again after an absence of 45 years, he approached the Lord, and obtained the boon from Him. At the Pavala ceti, in Vesali our Lord declared that three months hence He will enter the Anupadisesa Parinibbana. In full consciousness our Lord gave up the thought of living any more (athokho Bhagava pavala cetiye sato sampajano ayusamkharam ossajji). Then the mighty earth quaked. The places of solitude that our Lord loved to dwell are given in the Sutta, they are: Udena ceti, Gotama ceti, Sattamba ceti, Bahuputta ceti, Sarandada ceti, Pavala ceti, the Gijjhakuta Rock, the Sattapanna cave in Vebhara, Kalasila in Isigili, Sitavana, Tapodavana, Velu-

vana, Jivakambavana, and Migadaya of the Maddakucci. Taking His residence at the famous vihara in Mahavana the Buddha began his last exhortation to the Bhikkus to strenuously uphold the principles of the Brahmachariya life in all its perfection and purity for the happiness and welfare of the world. "Old and young, foolish and the wise, rich and the poor, all have to go to meet death," thus said our Lord; "therefore Bhikkus lead the perfect life of pure conduct, and strive strenuously for the cessation of all suffering." He looks for the last time at the beautiful city of Vesali, and thence proceeds towards Bhandagama. Here too He preached a sermon to the Bhikkus. From Bhandagama He went first to Hatthigama, thence to Ambagama, thence to Jambugama, and arrived at Bhoganagara. Here the Lord preached the Four Great Mahapadesas, and went to Pava, and was staying at the Mango Grove of Cunda Kammaraputta. Cunda having heard of the painful illness of the Lord prepares a special food for the prolongation of His life. It is called "Sukaramaddavam." On this word much theorizing has been indulged in by friends and foes. The unlearned call it pork, the "occultists" call it "dried boar's flesh," giving an "esoteric" meaning that it was not flesh in the ordinary sense of the word, but that it was "esoteric knowledge" which the Buddha did not want to give to the ordinary people; and the heretics, enemies of Buddhism, say that Buddha died by eating pork! Here are the words of the commentary:

"Sukara maddavanti nati tarunassa nati jinnassa eka jetthaka sukarassa pavatta mamsam—tam kira mudunceva siniddhanca hoti—tam patiyada petva sadhukam pacapetva ti attho—eke bhananti sukara maddavanti pana mudu odanassa panca gorasa yusa pacana vidhanassa nametam—yatha gava panam nama paka namam keci bhananti sukara maddavam nama rasayana vidhitam pana rasayana satthe agacchati—tam Cundena bhagavato parinibbanam na bhaveyyati rasayanam patiyattanti."

In the whole of the Pitakas this is the only place where the word "sukaramaddavam" is mentioned in the Anguttara Nikaya, 5th section (pancaka nipata) the 4th sutta; the word "sukara mamsa" is used, which the commentary explains as "madhura rasehi badarehi saddhim jirakadi sambharehi yojetva pakkam eka samvaccharika sukara mamsam."

The painful illness which began at Beluvagama in the rainy season continued to make progress, and Cunda having heard that our Lord was suffering from dysentery prepared this "elixir" for the prolongation of His life. He did partake just a little of the food, but prevented other Bhikkus from taking it, for it was not intended for them, and as this was going to be the last meal that our Lord was going to take in this His last life, it is said that the

gods (devas) of the celestial regions enriched and flavoured it with their divine essences. After He had finished the meal then did the Lord begin to feel the acuteness of the pain. Three months before He had prophesied His Nibbana, and in the rainy season several months before He complained of illness. He deliberately and willingly took the last meal in compassion to Cunda, and advised Ananda Thero that none after the Nibbana should speak ill of Cunda, for having offered the "sukara madhavam" to the Tathagato. From Pava the Lord proceeded on to Kusinara. On the way He felt gratefully fatigued and sat at the foot of a tree, and ordered Ananda Thero to fetch water to drink; and from the Kukuta river he got the water which the Lord drank. From Pava to Kusinara the distance was "tini gavutani." The commentary gives the following: "Pava nagarato tini gavutani Kusinara nagagram, etasmin antare panca visatiya thanesu nisiditva mahata ussahena agacchanto pi sariyassa atthangamitta velayam sanja samaye bhagava salavanam pavittho." Between Pava and Kusinara, Pukkusa the Mallaputta came to the Buddha and having related the greatness of his teacher Alara Kalama, accentuated his power of concentration when 500 carts went by him, and he was not aware of them. Thereupon the Buddha related His experiences once He had when He was at Atuma in the Bhusagara. Pukkusa presented the Buddha with two "singivanna" cloths, one of which was given to Ananda Thero, and the other was put on the sacred body of our Lord, when behold the golden colour of the cloth lost its splendour, and the body of the Lord shone with golden radiance. Ananda Thero expressed wonder at this miraculous change of the complexion of the Buddha's body, whereupon the Lord declared that only on two occasions doth the body of the Tathagato become radiant, viz:—on the night that He became the all wise Buddha, and the night that He enters the Anupadisesa Nibbana. This night the Tathagato shall enter Nibbana.

After noon the Lord reached the Kakuda river. He bathed and entered the Mango grove and rested for a time lying on His right side. It was here that the Buddha began to express His solicitude to Cunda that no one should speak ill of him for having given the Buddha the last food. Crossing the Hiraññavati river He entered the Sala Park of the Malliyan princes, and between the two sala trees His couch was prepared and the sala trees blossomed forth miraculously, and celestial flowers fell from heaven over his glorified body, heavenly music was heard, and heavenly voices sang. The celestial beings from ten world systems came to offer homage to the Tathagato, and on the full moon day of the month of Vesakha our Lord entered the *anupadisesa nibbana dhatu*. And the last convert that He made while lying in the couch was the Paribbajaka Subhadda, who became an Arhat.

Sayings of the Omniscient Buddha,

ANGUTTARA NIKAYA.

DASAKA NIPATA.

(Continued from the last Number.)

70. Savatthi. The same as above.

71. Savatthi. The Exalted One was staying at Jetavana in the Monastery built by Anathapindika. He exhorted the Bhikkhus to be pure in conduct and upright in character, to live in solitude, in quiet places, to live in patience &c. practising the four Jhanas, realising emancipation.

72. Vesali. The Exalted One was staying at the Kutagara Hall with the advanced elderly Bhikkhus, viz: Pala, Upapala, Kakkata, Kalimbha, Nikata, Katisahassa as well as other Bhikkhus. Many Licchavis in their chariots following each other, entered the great wood making a loud noise, to see the Exalted One. The advanced Bhikkhus remembering the expression of the Exalted One that noise is an obstacle for Jhana, resorted to the Gosingasala wood for there they shall have quiet and live at ease. The Exalted One inquired for these advanced Bhikkhus, and He was told that they had gone to the Gosingasala wood to enjoy the quiet of Jhana. He taught the ten obstacles of Jhana:—Fondness for company, fondness for pleasant sensations, fondness for the company of women, disturbing noise for the 1st Jhana, revolving reflections are an impediment for the 2nd Jhana, joyousness is an impediment for the 3rd Jhana, breathing is an impediment for the 4th Jhana, perceptions and sensations are an impediment for the cessation of sensations, passion is an impediment, anger is an impediment; "live therefore without being confronted with impediments." The Arhats live without impediments.

73. The ten rare things in this world:— 1. Wealth, 2. Complexion, 3. Good health, 4. Purity of life, 5. Saintliness, 6. Faithful friends, 7. Learning, 8. Higher wisdom, 9. Righteousness, 10. Human existence.

Impediment to gain the first is idleness, non-recitation is an impediment to gain learning, not questioning and not listening are impediments to gain higher wisdom, not realising *yoga* is an obstacle for realising righteousness, erroneous observance is an obstacle for gaining a human existence.

Neutrition for gaining wealth is unceasing energy, for beautifying complexion use of unguents and cosmetics, nutritious food for gaining health, good friends for maintaining a pure life, controlling the senses for preserving the saintly life, non-poisonous words for preserving friendship, reciting preserves learning, questioning and listening help to gain higher wisdom, to practise *yoga* helps the realization of the higher life, walking in the path of righteousness helps to gain a better existence.

74. The tenfold developments of the Aryan disciple increasing one's wealth and fields, grain and money, children and wife's happiness, servant's and workmen's happiness, giving happiness to the quadrupeds, increasing one's faith, one's purity, one's learning, one's charity, one's wisdom.

75. Savatthi. Ananda visited the lay woman Migasàla. She came to him and asked him how is it that the Exalted One preaches the Doctrine differently, that the results of two persons different in life, one a Brahmacari, the other not; they should be born in the same condition, that her father Puràna, a Brahmacari, and her grandfather not a Brahmacari, yet the Exalted One declares that both have attained the Sakadagami state, and have been born in the Tusita Heaven. Ananda having finished his meals at Migasàla's residence and having expressed his concurrence with the view expounded by the Exalted One came away. In the afternoon he came to the Exalted One and stated what he had heard from Migasàla, the Upāsika. The Exalted One said that Migasàla, the lay woman, is not learned, is foolish, is blind in wisdom, and she is ignorant of "purisapuggala paropariya ñāna." The Exalted One then expounded the ten different conditions of individual characteristics.

The unvirtuous man who is ignorant of the Path of Emancipation and of the elements of becoming, whose ways are the ways of error and who does what ought not to be done. He is born after death in a degenerate state. There is non-virtuous man, who understands the Path of emancipation, and of the elements of becoming, who does things correctly, whose views are sound. He after death is born in a state of development. This process of differentiation in development and decline is only known to the Tathāgata; therefore let individuals be not measured and if individuals be judged let it be under the same test as that taken by the Tathāgata. A man may be virtuous and yet degenerate in views, such a one declines; a man may be virtuous and hold correct views, such a one progresses; a man full of passion and also holding erroneous views may decline; another man full of passion and yet holding correct views may advance &c. The differentia-

tions in character and in wisdom in the two individuals although different yet in the resultants both were the same; and the Exalted One repeated that Migasālā is incompetent to judge not knowing the science of individual differentiation.

76. Had there been no manifestation of the three principles there would be no appearance of the Buddha; and no dissemination of the Dhamma. The three principles are birth, decay, and death. The existence of these three principles bring on the appearance of the Tathāgata and the dissemination of the Dharma. Without abandoning the three principles of passion, anger and foolishness there can be no getting rid of birth, decay and death. Without getting rid of the heresy of egoistic permanency of foolish doubt and false ritualism there can be no freedom from lust, anger and foolishness. Several categories of evils to be abandoned are given in the Sutta. The evils to be abandoned are *rāga*, *dosa*, *moha*, *sakkāyadiṭṭhi*, *vicikicca*, *śīlabhataparāmāsa*, *ayónisómanasikāra*, *kummaṅga sevana*, *cetuso linatta*, *mutthasacca*, *asampajañña*, *vikkhepa*, *ariyaṇamadassāvi*, *asótukamyatā*, *upāraṇbha citta*, *udaccha*, *asamvara*, *duṣṣilya*, *assaddha*, *avaḍaṇṇuta*, *kosajja*, *anādariya*, *dovacassata*, *pāpamitta*, *ahirika*, *anotappi*, *pañāda*.

77. The ten vicious characteristics of the crow are: destructiveness, audacious impudence, (tintino) voraciousness, cruel, unkind, weak, *oravi*, absentmindedness, low. The sinful bhikkhu has also the same ten vicious characteristics.

(Pali: Dhamsi, Pagalbo, Tintino, Mahaggaso, Duddho, Akāruṇiko, Dubbalo, Oravi, Mutthassati, Necayiko.)

78. The ten evil principles of the Niganthas viz: Having no faith, non-virtuous, having no shame, having no fear to do evil, given to evil association, selfrighteous, blaming others, following the evil path, hypocritical, given to erroneous thinking.

79. The ten āghatavatthus.

80. The ten āghathapativinayas.

81. Campa. The Exalted One was staying at the shore of the lake Gaggara. Vāhuno came to Buddha and asked Him from what principles has the Tathāgata been emancipated? From ten principles the Tathāgata has been emancipated; viz: Form, sensation, perception, tendency, consciousness, birth, decay, death, sorrow, passionate contamination. The Exalted One compares himself to a lotus that stands above water although it had its beginning therein.

(To be continued.)

Is Ceylon Misgoverned?

IN the Asiatic Quarterly Review Mr. E. W. Perera laments the decay of the old type of Governor—firm, sympathetic, and cultured—who held the scales evenly between all sections of the population, and who left the people of Ceylon always contented and loyal. Now, he says:—*Imperium et libertas*, liberty for ourselves, empire over others, is the new spirit of pseudo-Imperialism in which Ceylon is being governed. An iniquitous land-law, enforced by special tribunals, is driving the peasant from his ancestral holdings; negotiations carried on in the dark by the Colonial Government for the lease of the pearl fisheries, bartered away to a gang of Jewish financiers for a mess of pottage, have robbed the Singhalese of a heritage which was theirs for twenty centuries; and an anomalous scheme of public salaries nearly doubled the income of the overpaid European civil servant, ignoring the claims of the underpaid Ceylonese official, and establishing, for the first time in the history of the Colony, the pernicious principle that race, not merit, was the test of a man's claim to adequate compensation.

The latest proposal, which he denounces with great vigour, is the proposal of Sir Henry McCallum, to introduce a system of registration and thumb impressions of the Ceylonese labourers, so as to prevent labourers leaving the work to which they have been set, and practically compelling all villagers, whether they can live comfortably or otherwise into employment under the planters. "Not only are the peasants to be hounded from the lands which their fathers tilled as free men, but they are to be branded with the mark of Cain and converted into serfs for the benefit of a floating population, whose interest in the country is merely temporary." The agricultural labourer in Ceylon works nine hours a day, in a week of six days, at a daily wage of 5½ d. He is liable to forfeiture of wages and imprisonment with hard labour for three months for quitting service without notice, absenting himself from work or other misconduct. "Hundreds of labourers who have left service after giving a written notice through a solicitor, have nevertheless suffered imprisonment with hard labour owing to technical defects in the written notice." The writer calls for a Royal Commission of inquiry and redress.—

The Buddha-Gaya Case.

THE text of the judgment is now to hand of the Subordinate Judge of Gaya in the suit of the Mahant against Bhikkhu M. Sumangala, Anagarika H. Dharmapala and the Secretary of State. The suit was for declaration of right to and possession of a house known as the Burmese rest-house near the Temple of Buddha-Gaya in the village of Mastipur Taradih.

The plaintiff's case was that the village is his property and that the rest-house was built by the plaintiff's guru and predecessor in title in 1880, at his own cost, in return for presents made by the King of Burma to the Mahant. He has had absolute control of the rest-house and he permitted pilgrims to put up there. In 1890 the Mahant assented to the appointment of a custodian of the Temple and permitted him temporarily to occupy the rest-house. In 1891 H. Dharmapala, the second defendant, began to visit Buddha-Gaya, and about 1895 he produced a wooden image of Buddha from a foreign country and endeavoured to instal it in the Temple but was prevented. Dharmapala prosecuted the persons offering resistance and these were convicted by the District Magistrate, but on appeal the High Court quashed the conviction. During the pendency of this case the figure of Buddha was permitted to remain in the rest-house. On the conclusion of the case the plaintiff requested the first two defendants to remove the image but this was not done. Counter-memorials were submitted to the Bengal Government and in 1896 the Government ordered that the rest-house must remain as it was, an open shelter for Buddhist pilgrims, but that no structural alterations of any kind should be made and it was added the plaintiff had no authority over it. Since then the first two defendants have converted the rest-house into a permanent residence and have enshrined the image and also another image of Buddha in the house. The plaintiff, after several attempts at a compromise, was forced to bring this suit as the period of limitation was about to expire.

The first two defendants in their reply said the claim was barred by limitation. The building in question had been used by Buddhists without interruption for a period of over twenty-five years. The rest-house was originally built by the order and at the cost of King Mindoon of Burma with the sanction of the Government of India. Further, the rest-house is not in the village of Mastipur Taradih. Defendant Dharmapala said the Mahant had made a free gift of the land for the purpose of a Buddhist monastery.

The Secretary of State said the rest-house was built by the Burmese, with the permission of Government, in or about 1876 on a site given free of cost by plaintiff's predecessor. The rest-house has never been under the control of the Mahant. The house has always been kept in repair by Government and the chowkidar in charge has been always paid by Government. The suit was barred by limitation.

In his judgment the Subordinate Judge held that the rest-house is in the village of Taradih. He held there was no evidence that the house had been used by Buddhist monks and laymen before 1890. There was abundance of evidence that the Mahant was in possession down to 1896. The law of limitation did not, therefore, apply. As for the builder, King Thebaw, who was examined on commission, said he conceived the idea of building a rest-house instead of a monastery as proposed by his father. The story that the rest-house was built in 1876 was not true. The date assigned by the plaintiff, 1880, was probably correct. The Judge held it clear that no written permission of the Mahant was obtained by the Burmese King for the erection of a zayat. The land admittedly belonged to the Mahant and defendants had failed to show that the Burmese King obtained the site from the Mahant. In 1877 there was an agreement between King Mindoon and the Mahant for the repair of an old shrine, but here it was expressly stated that the King should have no claim to the compound, shrines, buildings etc. The Judge held that the documentary evidence produced by the defendants was forged. These were the report of an embassy sent by King Mindoon in 1874 (the original MSS. being in the Bernard Free Library), and, secondly, a Diary of Burmese envoys to Buddha-Gaya in April 1878, supplied by Maung Galay, Honorary Magistrate. The evidence, he said, that the rest-house was built by money sent from Burma was utterly unworthy of credit. He found that the building was erected by the Mahant for the temporary residence of Buddhists. Judgment was given for plaintiff with costs on all issues.

THE PUBLIC MEETING AT RANGOON.

A large and influential meeting was held yesterday morning on the platform of the Shwe Dagon Pagoda to consider what steps are to be taken in the recent case of the Buddha-Gaya rest-house. The following resolution was passed unanimously:—

"That the whole of the Buddhist community of Burma is greatly aggrieved by the adverse judgment in the Buddha-Gaya rest-house case and that the Secretary of State for India, who is the defendant No. 3 be moved to appeal against the aforesaid judgment. That a copy of this resolution (as passed by over 2,000 Buddhists) be submitted to the Local Government and a copy sent to the Government of India." It was further agreed that Mr. Dharmapala be requested to take immediate steps to engage lawyers and to file an appeal. After the above resolution was passed a subscription list was distributed at the meeting and over Rs. 5,000 was collected. It was decided that a general subscription be sent all over Burma. The following office-bearers were elected:—Theingyeetaga U Tu, president; U Ohn Ghine, A.T.M., C.I.E., vice-president; U Po Tha, vice-president; Mr. Yeo Eng Bryan, treasurer; U May Oung, U Po See, A.T.M., joint secretaries. The executive committee consist of,—Mr. Tan Po Choung, U Hmone, K.S.M., U Po Khine, U Maung Gyi, Maung Thein Khin, U Po Oung, U Po Myne, U Po Han, U Ne Doon, U Po Khin, U Po Kyin, Mr. Chan Mahpheeaya, Mr. M. H. Oung.

Buddhist Shrine Restoration Society.

The 10th general meeting of the Buddhist Shrine Restoration Society was held in the hall of the Asiatic Society of Bengal, Calcutta, on the 23rd January 1909.

Present: The Maharaj Kumar of Sikkim, Major W. F. O'Connor C.I.E., Mr. W. Garth Bar-at-Law, Rai Bahadur Narendra Nath Sen, Professor Satis Chandra Vidyabhusana, Babu Rash Behari Mukherjea, Lama Jam-Yang of Lhasa, Bhikkhu Gunalankara, Bhikkhu Mahavira, Svami Purnananda, Babu Kamala Chandra Barua, Babu Harish Chandra Chaudhuri, Babu Bhisma Chaudhuri, Babu Annada Charan Barua, Babu Revati Mohan Barua.

2. The Maharaja Kumar of Sikkim took the chair. Professor Satis Chandra Vidyabhusana delivered a short address welcoming the Maharaj Kumar on his return from his travels in the name of the society.

3. Major W. F. O'Connor then gave a statement of the progress made by the society in Japan, China and Burmah during the past year. He reminded the gentlemen present that at the last general meeting held on 31st January 1908 it was resolved to ask the opinion of various branches regarding the advisability of taking legal advice on the question of civil and religious rights at Budh Gaya. These opinions had now been received and were all in favour of the course proposed; and the Maharaj Kumar of Sikkim on arrival in Calcutta proceeded to take action accordingly. He had requested Mr. Sarada Charan Mitra, late Justice of the High Court, Calcutta, to take action on behalf of the Society, and after a full investigation of all available evidences bearing upon the subject to give a formal opinion as to the desirability of submitting the whole case for decision to the Courts of Law. Mr. Mitra had very kindly consented to do so, and the matter is now in his hands. In order to assist him in his investigation it was proposed to form a small temporary sub-committee to work under Mr. Mitra's directions and to conduct the necessary researches.

4. These proposals and arrangements were then discussed in detail by the meeting; and Mr. Garth, Bhikkhu Gunalankara, Svami Purnananda, Mr. Narendra Nath Sen, Lama Jam-Yang (the Dalai Lama's delegate from Lhasa) and others favoured the meeting with their advice and opinion and finally it was unanimously agreed that the procedure now proposed was the best that could be adopted in the circumstances and the most likely to lead to successful results.

The constitution of the sub-committee was then arranged as follows:—

(a) Professor S. C. Vidyabhusana.

(b) A member from Sikkim to be appointed by His Highness the Maharaj Kumar of Sikkim.

(c) And a member from Burmah.

5. The question of the cost of the legal proceedings was then mooted. The Maharaj Kumar of Sikkim announced his intention of defraying the cost of the preliminary enquiry and donated a sum of Rs. 1000 for the purpose. As to the question of the further costs which

would be involved by action in the Law Courts it was decided to defer that consideration until Mr. Mitra's opinion had been received. If this opinion rendered recourse to Law likely then Mr. Mitra would be requested to frame an estimate of the probable costs of Legal proceedings, and the Central Committee of the Society would consider what steps should be taken to raise the necessary sums.

6. It was proposed by Mr. Narendra Nath Sen and seconded by Bhikkhu Gunalankara that the Anagarika H. Dharmapala should be invited to become a member of the Central Committee of the B. S. R. S. and this proposal was passed unanimously.

7. Mr. Yama Kami of Japan and Svami Purnananda of Calcutta were elected members of the Society.

8. The Honorary Secretary was instructed by the Central Committee to communicate with the Secretary of the Burmese branch of the Society requesting the Burmese members to select and depute to India one of their members to act as a member of the Sub-committee mentioned in para 4 above.

9. After a vote of thanks to the Chairman the meeting dispersed.

SATIS CHANDRA VIDYABHUSANA,

26/1 Kanai Lal Dhar's Lane,
Calcutta, January, 1909.

Hony: Secretary.

H. H. the Maharaj Kumar of Sikkim accompanied by Major W. F. O'Connor has recently returned from a journey round the world during which he has visited various Buddhistic countries, where he has addressed Buddhist audiences on the work and objects of the B. S. R. S.

At Tokio on the 21st September 1908 a meeting was held at one of the Nishi Hongwanji temples which was attended by a large number of leading Buddhists of all sects, including such well-known men as Professor Takakusu and Professor Bunyiu Nanjio. The Maharaja Kumar addressed the meeting, informing the persons present in general terms of the objects of the B. S. R. S., and Major O'Connor proceeded to explain to them the full details regarding the past history and present position of the great temple at Budh Gaya and of the efforts which the B. S. R. S. had made and was still making to secure for Buddhists the rights to which they considered themselves entitled.

The leading Japanese Buddhists thanked the Maharaj Kumar for his exertions in behalf of Buddhism and expressed keen sympathy and interest in the work of the Society. The Maharaj Kumar promised to communicate further with the Buddhists of Japan in the matter and to keep them informed from time to time of what action was being taken.

Later in Kyoto the Maharaj Kumar conversed on the subject with Count Kojui Otani, the head of Nishi Hongwanji sect of Japanese Buddhism and with various other leading Buddhist priests of other sects. All expressed sympathy and approval, and their assistance in the future work of the Society may be expected.

At Peking also H. H. the Maharaja Kumar had an interview with the Dalai Lama of Tibet and conversed on the subject of Budh Gaya.

The Lama expressed great interest in it and he consented to become a joint President of the B. S. R. S. with the Tashi Lama.

The Society therefore, in addition to the support which it had already received, has now been able to extend its influence much further afield and is assured of substantial help from numerous Buddhists and their sympathisers in various countries. The attached proceedings of the latest meeting of the Society held at Rangoon on the 10th January 1909 will be read with interest.

At a meeting of this Society held at Rangoon on the 10th of January 1909 the following were present:—

The Hon. U Ket, K.S.M., in the chair, H. H. the Maharaj Kumar of Sikkim, U Po Kin, U Shwe Tha, U Lan, U Ma Thi, U Po Thaik, U Po Thein, Yeo Eng Byan, U Po Thain, U Po Aung, U Nay Bwa, U Ohn Ghine, C.I.E., U Po Sa, U Ne Dun, U Po Han, U Hpay, U Po Min, U Thaw, U Hwe Lay, U Shwe Zan Aung, U Po Hnan, U Tha Han, U Ba Cho, U Po Saw, Mg. Thein Maung, Mg. May Oung, Maung Maung, Mrs. Hla Oung, Major Rost, I.M.S., Mr. W. F. Noyce, Major W. F. O'Connor, C.I.E.

2. The Maharaj Kumar of Sikkim addressed the meeting to say how pleased he was to have the opportunity of meeting so many leading Buddhists and to be able to discuss with them the questions relating to Budh Gaya. The Maharaj Kumar explained that having been for over two years in England he had been unable recently to take a leading part in the work of the Society himself; but that he had now travelled round the world and had succeeded in interesting a number of persons in England, Japan and China in the work of the Society, and that at Peking he had secured the consent of the Dalai Lama to become its Joint-President. He now looked to the Burmese also for assistance and support, and on his return to India would endeavour by all means in his power to further the objects of the Society.

3. A prolonged discussion then followed as to the best means of securing for Buddhists the rights to which they believed themselves to be entitled in the Big Temple at Budh Gaya; and the meeting finally passed unanimously the following resolution:—

“RESOLVED.—That it is inexpedient to endeavour to enter into negotiations with the Mohant of Budh Gaya on the subject of the civil rights claimed by the Buddhists at that place; and that steps should be taken with a view to securing those rights by process of law.”

And the Maharaj Kumar informed the meeting that he would at once proceed to carry this resolution into effect on his arrival at Calcutta by consulting the best legal advice that could be obtained.

4. Mr. Shwe Zan Aung then read an account of the proceedings during the last year of the Burmese branch of the Buddhist Shrine Restoration Society, which has been organised by himself and Mr. H. G. A. Leveson, and now contains over 2000 members. And after a vote of thanks to the Maharaj Kumar and Major O'Connor, the meeting terminated.

CORRESPONDENCE.

From the Financial Secretary of the Buddhist Society of Great Britain and Ireland.

To the General Secretary of the Maha-Bodhi Society.

1st. December, 1909.

Reverend Sir,

I am one who took the Refuge and Precepts with my family as the result of the visit of dear Ananda and am striving to keep with my brother Secretaries the flame alight in England. Our following, yet though few viz, 150 members and 600 inquirers not by any means all followers of the Blessed One are in many cases fired with love and enthusiasm for the Dhamma and we shall not fail, we hope, to keep pressing in the wedge which has been driven in. Brother Fisher one of the best of men lends his Studio each week gratis and we are all rendering our help without any other fee or reward than that of serving the Blessed One. Many are eager to hear but the press is as a whole closed against us and our Buddhist Review is not selling as we should like. If we can sell 800 copies each quarter we can cover the cost but this is hard work and we pray you to use your influence in the matter. The cost is s.1/- per copy and of course postage extra. No doubt lower terms are given by our agent to Indian Booksellers. Our chief concern is at present financial and perhaps you can write a letter to Rangoon and ask them to help us as much as they can. With that patience which the Good Law gives, I hope to tide the movement out of its present difficulties. We shall welcome literary articles or written speeches from you Sir, because we Englishmen are but babies in this matter and must rely on books mostly written by enemies of the faith. Several of our members want to buy Subhadra's Catechism which your Society reprinted and if you care to send me 50 copies to sell at s. 1/- each I will remit to you the sum the moment they are sold. If also you send me the Maha-Bodhi Journal I shall be pleased to review it for each of our ensuing numbers and I enclose for your acceptance a number of our first issue.

Thanks for the message of the Tathagata and may it prosper in our lands for our distressed country needs it sorely. In the love of the Blessed One and His teaching I know that you and yours will not leave us to fight alone but will cheer our hearts and help us all you can.

I am Sir, Yours in the Faith

FRANCIS JOHN PAYNE.

Royal Acknowledgements.

The following letters have been received by Mr. W. Harischandra, Secretary of the M. B. S., in acknowledging the receipts of specially prepared copies of his work on Anuradhapura that were forwarded to the Kings of England and Siam:—

Sandringham, Norfolk,
12th November, 1908.

SIR,

I have had the honour of submitting your letter to The King, and I am commanded to inform you, in reply, that he is happy to accept the Volume which you sent to me for his Majesty.


I am Sir,
Your Obedient Servant,
KNOLLYS.
Private Secretary's Office.

Grand Palace,
Bangkok, 29th Nov: 1908.

SIR,

I have the honour to acknowledge the receipt of your letter dated the 19th of October together with a copy of "The Sacred City of Anuradhapura" which I have duly submitted to His Majesty the King in accordance with your request, and in reply by Royal command I beg to convey you His Majesty's thanks for this kind present

I have the honour to be,
Your Obedient Servant,
PRAVITRA.
Private Secretary to
H. M. the King of Siam.



The Maha-Bodhi

—and the—

United Buddhist World.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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Exhortation to the Buddhists of Asia.

THE Maha-Bodhi Society is carrying on the work of a Buddhist revival in India since 1891 under great difficulties. The light of the Buddha's Dharma is slowly spreading over many parts of the peninsula. The community of Buddhists of Chittagong living in Calcutta, seventeen years ago had no vihara of their own, and now thanks to the labours of a few Buddhists, Bhikkhus and laymen, a vihara has been built in the Bow Bazar ward of Calcutta. Seventeen years ago the study of Pāli and Buddhism was unknown in India, but now things have changed, and the University of Calcutta has introduced Pāli and Buddhist literature as subjects of study for the University degree. The Dhammapada in Bengali character is being read in thousands of homes in Bengal. The Buddhists of Southern India are very poor, but they are persevering to propagate the Dhamma among the Tamil speaking races. Professor Narasu is exerting to propagate the Dhamma among English speaking people.

Buddhism was the state religion of India in the time of the great Buddhist Emperor, Asoka. It flourished for about 1500 years in India. India was then in a prosperous state. Until the time of the Pāla kings of Bengal Buddhism was flourishing in Bengal and Magadha. Then came a change in the life of the people, and

Buddhism was forgotten, and then commenced their degeneration. All that the Buddha taught was neglected, and in the place of the Dhamma the people substituted the Adhamma. The tantras, and sex worship gradually came into prominence, and the sensual gods were invoked. Instead of the mind-purifying faith ritualism was adopted, and with it came the priest, who throttled the minds of the people. Just at this crisis there came the scourge of a Moslem invasion. Savage hordes under the banner of Islam poured into the plains of India, and started a systematic devastation in the way of wholesale pillaging and vandalism.

We were the first to draw the attention of scholars to the fact that the destruction of Buddhism in India was mostly due to the ravages of Islam. In the several articles that appeared in the Maha Bodhi Journal of May, June, and July, 1891, we showed from various sources how the destructive work was accomplished by Moslem invaders in the 12th century.

From the copper-plate grants of the Pāla kings discovered in Sarnath, Benares and Mongir, evidence has been found that Buddhism was in a flourishing state in Bengal and Magadha in the 11th century. In Vincent Smith's "History of Ancient India", where the writer, although full of bias against Buddhism and the Buddhist monks, has collected a good deal of useful information on the history of Buddhism in India, we find that the most brilliant period of Indian history belongs to the time of Buddhist Kings. From Asoka to the Pāla kings Buddhism had invariably received royal support from the Kshatriya sovereigns. Buddha belongs to the solar of the Ikshvaku kshatriyas, and the noble kshatriyas from a royal duty supported the humane religion of the Buddha. Each of the Pāla kings showed an earnestness in supporting the religion by building new temples and renovating ancient ones. "Ramapāla who apparently reigned for about 40 years in the latter part of the 11th and the beginning of the 12th century, is recorded to have conquered Mithila, or the land of Janaka. Buddhism flourished vigorously during this reign owing to the efforts of Abhayakara, the monasteries of Magadha being crowded with thousands of residents. In Bihar and Bengal both "Pālas" and "Sēnas" were swept away by the torrent of Muhammedan invasion at the end of the 12th century. *Great quantities of plunder were obtained, and the slaughter of the shaven-headed Brahmans that is to say, the Buddhist monks, was so thoroughly completed, that when the victor sought for some one capable of explaining the contents of the books in the libraries of the monasteries, not a living man could be found who was able to read them. It was discovered that the whole of that fortress and city was a college.*—(Raverty trans Tabakat-i-Nasiri, p 552.)

"This crushing blow, followed up of course, by similar acts of violence destroyed the vitality of Buddhism in its ancient home. Buddhism as a popular religion in Bihar, its last abode in upper India south of the Himalaya, was destroyed once and for all by the sword of a single Musulman adventurer" (J.A.S.B., vol LXIV.)

"The furious massacres perpetrated in many places by Musulman invaders were more efficacious than orthodox Hindu persecutions, and had a great deal to do with the disappearance of Buddhism in several provinces"

The final extirpation of Buddhism from the land of its birth is certainly due to the destructive measures adopted by the Moslem adventurers. It could never have been annihilated had these vandals not laid the axe at the root, viz the destruction of the Bhikkhus and their sacred literature. Had the Moslems not invaded India Buddhism would have been living to-day in India side by side with the many sects of other Indian religions. The religions that have occupied the Indian soil are all *post* Buddhistic Puranic polytheism, such as Kāli worship, Krishna worship, Ganpaty worship, Chaitanya worship, and the territorial and tribal religions that were founded by Kabir, Nanak, could never become world religions. Christianity and Mohammad's Islam spread rapidly not by the inherent power of Truth, but because the promulgators had recourse to violence. Sword and fire did much in the expansion of these semitic religions in India, Java and Ceylon. Between Buddhism and the milder forms of Brahmanism there could never be any conflict. Indra, Brahma, Saraswati, Lakshmi, Vishnu, Ganesh, and the *lokapala devatas* are common to both religions. The Vedas, Puranas, Itihāsas, were the property of both Buddhists and Brahmins. The chief disciples of Buddha were sons either of Brahman or Kshatriya parents, and being of the twice born castes the disciples had no restrictions in the study of these Aryan Books. Saivism and Kāli worship are opposed to the humane religion of the Buddha, because the former inculcates sacrifice of innocent animals and the drinking of intoxicating wines.

Buddhism is found today in Burma, Siam, Cambodia, China, Siberia, Mongolia, Japan and Ceylon, and only in Tibet we find the degenerate Tantrikism introduced to that country by the Indian tantriks of Bengal. If Buddhism has in it the inherent characteristics of degenerating humanity how is it that we do not see anything sexual, diabolical, and degenerating in the Buddhism of Burma, Ceylon, and Japan? Either there is something abnormally degenerating in the Indian character, which is not to be found elsewhere, that makes them not to accept Buddhism,

which is absolutely free from all that helps to contaminate man. The sacred Pāli books are being translated into European languages, and yet nothing that is vitiating has been found therein, except the most beautiful gems of truth, purity and unselfish altruism. Buddhism died out of India for two reasons: Islamic persecution and Indian immorality. All the gods that are worshipped today by the natives of India are still under the influence of lust, anger and ignorance. Siva has his companion the she-god Pārvati, Vishnu has Lakshmi, Brahma has Saraswati, Krishna has Radha. These gods and goddesses, like ordinary human beings, have their ethical failings. They are full of envy, anger, cunning, passions, and foolishness. One has to analyse the various Puranas to find how immoral these gods are in their daily life. Truth, holiness, purity are not the embodiments of their lives. For a degenerate people Buddhism is too exalted a religion, and it does not suit the brutal temperament of the savage tribes who have imbibed the poison of semitic theology. Sensualism and superstition are the two forces that keep human beings under the clutches of the priest. Religions that are guided by priests are inimical to the Religion of the Buddha. When the human mind becomes self-reliant, and analytical, and earnestly wishes to emancipate from the fetters that enslaves it, then is the time for Buddhism. Buddhism originated in the mind of the greatest being that ever appeared on this earth, and the religion was preached to the noble, free and cultured people of ancient, independent India. Other religions originated in semi-cultured, half civilized, un-Aryan soil, and the teachings emanated from the imagination of morbid personalities and were preached to an inferior type of humanity. With the advancement of the human intellect the pure and ennobling teachings of the Buddha will receive their proper place. The European races are too selfish and brutal yet, and when they learn to be more humane, and less selfish, and think more, that a life of sensualism at the sacrifice of their nobler nature is not the consummation of life, then will, by a process of evolution, they be drawn to the sublime doctrine of the Teacher of Nirvana.

We Buddhists therefore have a duty to perform, which must be done at some self sacrifice. The Western races know not what is altruism, their god is mammon, and they are unscrupulous in their behaviour towards weaker races.

"A rabid race, fanatically bold,
And steeled to cruelty by lust of gold,
Traversed the waves, the unknown world explored;
The cross their standard, but their faith the sword;
Their steps were graves; over prostrate realms they trod;
They worshipped Mammon, while they vowed to God."

Such was Montgomery's picture of the 16th century Spainards in South America, and we, who are living in this, the beginning of the twentieth century, to our sorrow, know that the picture is true to-day, as it was four centuries ago.

Buddhists must wake up, and not let this present opportunity pass off, which they should utilise for the happiness and welfare of humanity. We must form Buddhist scripture societies and print the suttas of the Lord Buddha and their translations in English and Indian languages, and have them widely circulated all over England, and other English-speaking countries. The Bible societies conducted by Christians annually spend nearly a million pounds sterling in the publication of their Books in various languages, and thousands of missionaries are engaged in circulating them in non-Christian lands. The Christian missionary knows not what is self-sacrifice and self-control. He lives in a mansion, has the best of things that a sensual man requires, and has no heart in his work. He is paid a handsome salary and therefore he works. There is only one Religion that can preach and show what Self-sacrifice means. Self-sacrifice is the foundation of our purifying faith. Christianity can never become the faith of the Chinese, Hindus and Muhammedans. The Moslems drove the Christians out of Syria, Arabia, Egypt and Palestine. The Hindus will not have it because it has not a philosophy and it is ill-suited to the mild nature of the metaphysical Aryan. The Chinese will not have it for they have had a horrible experience of European brutality in the Opium war and in the butcheries committed by the European soldiery in the Boxer movement under the leadership of the emperor with the "mailed fist." The Christian missionaries in China have not yet been able to find out the exact word for their "God"! The Roman Catholic missionaries use the word "Tien chu-kiau" to designate god; the English missionaries use the word "Shang-Te; and the American missionaries the word "Chen-Shen." The Chinese are a cynical people, and they are fond of punning, and this is how they define Christianity: "Chu-pig; kiau-squeak; Tien-heaven. "Tien-chu-kiau" is paraphrased as the "squeak of the celestial Pig" or in common English "the Religion of Hogs"!

Sayings of the Omniscient Buddha.

ANGUTTARA NIKAYA.

DASAKA NIPATA.

(Continued from the last Number.)

82. The venerable Ananda came to the Exalted One and He spake to Ananda—that such a thing could not be possible viz., that one who lacks faith shall increase in the Religion of the Dhamma, that he shall be small in learning and advance, such a thing could not be; that he shall be sinful in speech and advance, such a thing could not be, that he shall associate with bad friends and advance, such a thing could not be, that he shall be indolent and advance, such a thing could not be, that he shall be absent minded and advance, such a thing could not be; that he shall show dissatisfaction and advance such a thing could not be; that he shall show an evil disposition and advance such a thing could not be, that one shall hold erroneous views against the law of cause and effect and advance such a thing could not be; that one holding these degenerate principles shall advance in the Religion of the Dhamma such a thing could not be. Holding the regenerating principles, opposites of these that he shall advance such a thing can be; viz., faith, purity in conduct, knowing much, sweet speech, good virtuous companionship, unceasing energy, sustaining vigilance, satisfaction, contentment, holding correct views of cause and effect.

83. The venerable Punniya came to the Exalted One and asked Him why at times the Exalted One does preach the Doctrine and at times not. Those who are full of faith, such Bhikkhus when they come to the Exalted One, then the Tathagata does preach; when such do not come then the Tathagata does not preach. The Bhikkhus who have faith they approach, they associate, and they question, and they attentively listen and they retain the Dhamma, and they analyse, and they understand the meaning and the Truth and they observe, and they become sweet in speech, sweet in action and able to explain the meaning, &c.

84. The venerable Maha Moggallāna began exhorting the Bhikkhus on the ten evils that retard the development of the devotee in the path of emancipation viz., Hatred, harbouring anger, malice, self-esteem, envy, avarice, cunning, deception, sinfulness, absent mindedness. When the ten evils are abandoned emancipation is gained.

85. Ceti. The venerable Mahā Cunda was staying at Sahajāti. He exhorted the Bhikkhus that so long as one does not like uprightly earnestly, and honestly follow the precepts he could

not expect to gain development in the Jhānas; viz., lack of faith, little learning in the Law, evil in speech, associating with evil friends, indolent, absentminded, hypocritical, weak, wanting in wisdom.

86. *Rājagaha*. The venerable Maha Kassapa exhorted the Bhikkhus on the evils of a pretentious life that they are in the path of emancipation in as much as those Bhikkhus who have reached the goal could read the hearts of those who have still hatred, and those who have hatred in the Religion of Discipline cannot advance; of those who have still covetousness, indolence of mind, excitability lacking in faith in the Buddha, Truth, &c., of those who are given to petty things, wasting their life, given to gossip talk, addicted to sleep, fond of worldly company and absentminded. These cannot advance in the path of progress according to the Religion of Discipline of the Tathāgata.

87. The Exalted One in reference to Kalaka Bhikkhu exhorted the Bhikkhus that the Bhikkhu who is fond of complaining before the tribunal cannot be expected to receive homage nor to develop in the path; the Bhikkhu who neglects the observance of discipline, who is sinful who is given to hatred; who is malicious, cunning, deceptive, who is not given to solitude, who does not engage in pleasant conversation with saintly Brahmācāris, such Bhikkhus cannot be expected to receive homage. He who is free from the above faults is capable of development.

88. The Bhikkhu who abuses others and reviles good Bhikkhus cannot escape the ten evil consequences thereof.

89. *Kokālika* Bhikkhu approached the Exalted One and reviled the two chief disciples Śāriputta and Moggallāna, whereupon the Exalted One exhorted him to desist. A second and third time he reviled them and the Exalted One exhorted him: but to no purpose. *Kokālika* was soon after attacked with boils all over the body from which he died. He was born in the Paduma hell. The Exalted One described categorically the different hells. [See Warren's Buddhism in Translations.]

90. The venerable Śāriputta approached the Exalted One, and the Exalted One asked Śāriputta to enunciate the powers of the Bhikkhu who has destroyed all passions. Śāriputta said that the powers are ten, viz., to know that all compounds are changing; that all passions are like burning coals; to live in solitude delighting in renunciation of all sense pleasures; to live contemplating of the four phases of analytical concentration, of the four exertions; of the four psychic resolutions; of the five organic senses,

of the five powers, of the seven constituents of wisdom of the noble Eight-fold Path.

91. Savathi. The Exalted One was staying at the Jetavana Monastery. Anāthapindaka approached the Exalted One. He described the ten kinds of householders:—

1. The man who, by unrighteous means, earns wealth, and yet does not enjoy himself, does not give to others, and does not do good deeds.
2. The man who by unrighteous means earns wealth, enjoys himself the pleasures, but does not give to others and does not spend in good deeds.
3. The man who earns wealth by unrighteous means, enjoys himself the pleasures, gives to others, and spends in doing good deeds.
4. The man who earns wealth by righteous and unrighteous means, and yet does not spend for his own enjoyment, does not give to others, and does not spend in good work.
5. The man who earns wealth by righteous and unrighteous means, enjoys himself of the pleasures, but does not give to others and does not do good work.
6. The man who earns wealth by righteous and unrighteous means, enjoys himself, gives to others and does good deeds.
7. The man who earns wealth by righteous means, and yet does not enjoy himself, does not give to others, does not do good deeds.
8. The man who earns wealth by righteous means, enjoys pleasures does not give to others, and does not spend in good work.
9. The man who earns wealth by righteous means, enjoys pleasures, gives to others and does good deeds, lives intoxicated by the enjoyment of sense, and does not think of the changing phenomena.
10. The man who earns wealth by righteous means, enjoys pleasures, gives to others, does good deeds, and does not live intoxicated by the enjoyment of sense pleasures but contemplates on the changes of phenomena and is not attached thereto.

The Exalted One categorically classified each of the above into praiseworthy and blameworthy classes. The last one deserves all praise and is chief of the pleasure seekers.

(To be continued.)

Buddha and Jesus as defined in the Century Dictionary Cyclopaedia, Volume IX.

"Buddha (Skt, the Enlightened.) The title of Siddhārtha or Gautama, the founder of Buddhism. From three newly discovered inscriptions of the emperor Asoka it follows that the 37th year of his reign was reckoned as the 257th from the death of Buddha. Hence it is inferred that Buddha died between 482 and 427 B.C. It being agreed that he lived to be eighty, he was born between 562 and 552 B.C. The Buddhist narratives of his life are overgrown with legend and myth. Senart seeks to trace in them the history of the sun-hero. Oldenburg finds in the most ancient traditions—those of Ceylon—at least definite historical outlines. Siddhārtha, as Buddha was called before entering upon his great mission, was born in the country and tribe of the Sakyas, at the foot of the Nepalese Himalayas. His father, Suddhodana, was rather a great and wealthy land owner than a king. He passed his youth in opulence at Kapilavastu, the Sakya capital. He was married and had a son Rāhula, who became a member of his order. At the age of twenty-nine he left parents, wife and only son for the spiritual struggle of a recluse. After seven years he believed himself possessed of perfect truth, and assumed the title of "Buddha," the enlightened. He is represented as having received a sudden illumination as he sat under the Bo-tree, or 'tree of knowledge' at Bodh-gaya or Buddha-gaya. For twenty-eight or, as later narratives give it, forty-nine days he was variously tempted by Māra. One of his doubts was whether to keep for himself the knowledge won, or to share it. Love triumphed, and he began to preach, at first at Benares. For forty-four years he preached in the region of Benares and Behar. Primitive Buddhism is only to be gathered by the inference from the literature of a later time. Buddha did not array himself against the old religion. The doctrines were rather the outgrowth of those of certain Brahmanical schools. His especial concern was salvation from sorrow, and so from existence. There are "four noble truths": (1) existence is suffering; (2) the cause of pain is desire; (3) the cessation of pain is possible through the suppression of desire; (4) the way to this is knowledge and observance of the "good law" of Buddha. The end is Nirvāna, the cessation of existence. Buddhism was preached in the vulgar tongue, and had a popular literature and an elaborately organized monastic and missionary system. It made its way into Afghanistan, Bactriana, Tibet and China. It passed away in India not from Brahman persecution but rather from internal causes, such as its too abstract nature, too morbid view of life, relaxed discipline, and overgrowth of monasticism, and also because Shivaism and Vishnuism em-

ployed many of its own weapons more effectively. The system has been variously modified in dogma and rites in the many countries to which it has spread. It is supposed to number about 350,000,000 of adherents, who are principally in Ceylon, Tibet, China and Japan."

"Jesus" Gr. Iesous, Saviour, from Heb. Jehoshua or Joshua, Jehovah is salvation used in Acts VII. 45, Heb. IV. 8, for Joshua. The personal name of the founder of Christianity, often joined with the official name Christ, the Anointed One (Jesus Christ or Christ Jesus). He is the central figure in the Christian religion, belief in whom as the Son of God and the Saviour of men is its distinctive characteristic. His personality has been the subject of much controversy. The Trinitarian doctrine that there is but one God and yet three equal subjects or "persons" in one Godhead is that now accepted generally throughout Christendom, the essence of the Father and Son being regarded as the same, as was maintained in the early church by the Homoiousians in opposition to the Homoiousians, who held that their natures are only similar, and the Heteroousians, who held that they are different. According to the narratives of the four gospels, Jesus was born of Mary, a virgin of the tribe of Judah and family of David, in a stable at Bethlehem; was brought up as a carpenter in the workshop of his reputed father; entered, when about 30 years of age, on a public ministry; travelled for two or three years through Judea and Galilee, teaching and working numerous miracles, especially of healing, accompanied more or less by twelve men whom he had chosen as his disciples; was thereafter seized by the Jews, subjected to an irregular trial on a charge of blasphemy, handed over by the Jews to Pilate, the Roman governor, and ultimately sent by him to crucifixion; died on the cross, was buried, and on the morning of the third day rose again from the dead; was afterwards seen of many witnesses; and forty days later ascended into Heaven. The birth of Jesus is now generally believed to have taken about four years before the period from which we reckon our years in the vulgar or Christian era."

No sober minded scholar of the Pali literature seriously thinks of accepting Senart's theory. The publication of the Pali texts by European scholars in the Continent and England has been of immense help for the proper comprehension of the Aryan Doctrine promulgated by the Buddha. The Pali texts are very clear in the description given of the princely family of the Sakyas. Suddhodana was called Rājā, and his son Prince Siddhartha was called Siddhartha Kumāra. According to the Sakya traditions the elderly Sakyas were titled Rajas. The Sakyas were noted for their princely pride, and even the King of Kosala, failed to get a

princess of the Sakya family, as his queen consort. When King Bimbisāra first met the ascetic Sakya prince at the Pāṇḍava Cave, he invited him to share his Kingdom, which Prince Siddhartha refused. No reigning prince could possibly invite the son of a "land owner" to share his Kingdom. It is incorrect to say that Buddha was "variously tempted by Mara" for twenty-eight or forty-nine days. For forty-nine days He consciously enjoyed the bliss of Nirvanic emancipation. He taught the Four Noble Truths, the first of which was that birth in whatever form, when the upādānas were at work terminated in death: this was painful; (2) the cause of suffering was the three fold desire which invariably brought sorrow; (3) the cessation of egoistic desire and ignorance which brought the illuminating wisdom of Nirvāna; (4) the Way or the Aryan eight-fold Doctrine. Nirvāna is to be realised by activity of the sublimated consciousness of the emancipated Arhat who has destroyed the ten fetters. He who has attained is called the *Visuddha Deva*, the purified god.

"Message from beyond the Grave."

SEVERAL months ago the London "Review of Reviews" had a review of the volume published by the London Society for Psychical Research, dated June 1908. This society was started in 1873 for purpose of making investigations in the domain of psychis phenomena, and by the indefatigable labours of some of its most prominent men, the Society has been able to establish on scientific grounds certain phenomena, called telepathy clairvoyance, automatic writing &c. Mr. Myers, one of its most loyal adherents, several years ago published a work entitled "Human Personality" which embodied his views on the survival of personality after what is called death. Another worker who was investigating into the alleged phenomena of mediumship was Dr. Richard Hodgson, the gentleman who was sent in 1884 by the committee of Psychical Research Society, to Madras to investigate into the charges brought by the Coloumb's against the late Madame H. P. Blavatsky, of fraud. His report, submitted to the Psychical Research Society against Mme Blavatsky, was accepted by the Society, and the verdict of the Society was that Mme Blavatsky was an imposter! Dr. Hodgson who went to the United States in the interest of the P. R. S., met a lady in Boston, who was a medium, and the investigations conducted by Dr. Hodgson of course, was on a scientific basis, and the conclusions arrived at was that the mediumistic communications received by Dr. Hodgson were genuine. About two or three years ago Dr. Hodgson died, and it was arranged with his friends,

before his death that he would communicate a message from beyond the grave. Through a medium the supposed communication was received, and it was declared genuine. Several years ago Dr. Myers too died, and he too had expressed to his friends, that he would try to communicate with living friends from beyond the grave. In the "Review of Reviews" of September last Mr. Stead reviews the volume issued by the Psychical Research Society containing the alleged communications received through a medium, a Mrs. Holland, of Myers, Gurney, and Hodgson. Of these three gentlemen, the first to leave this earth was Gurney, he having died in 1888; Myers died in 1901, and Hodgson in 1905.

I quote the following from the Review of Reviews:—

The medium of communication:—"The medium through which Myers and Gurney got their messages through was the hand of Mrs. Holland, which they were able to move without her volition. They found at first great difficulty in using her hand, and from their repeated directions and instructions it is possible to complete a handy guide for automatic writers. As to time (Myers says) Morning is the best time to try for writing while the brain is fresh and new as it were.—Very early would be the best time of all. No matter if you are sleepy.

Gurney says.—Now listen you must write every day—just a few minutes some time every day for some whole month. Make up your mind to do it.

(G.) We only wish you to give us a few passive patient minutes each day.

(G.) Let your hand do what it likes. Don't scrawl. Hold the pencil tightly rigidly if need be.

(M.) Only simply let your hand go and don't worry as to whether the subliminal self is concerned or if the motor impulse comes purely from without.—Your hand gets tired soon because it is not passive enough.

Make it limp. At present the whole arm has to be moved from the elbow. It is your wrist and fingers that need move really. Hold the pen firmly try not to let it waste strength in dashes and flourishes. If the pencil wants to move in your fingers let it but don't allow scribbling or scrawling.

As to attitude of mind, Myers says—My first wish is that you should try patiently and steadily—with no undue hurry for results. Patience is the chief thing asked of you &c—

(G.) I do wish you would not hamper us by trying to understand every word you write. It is not meant for you...Leave your self out of the question. Your personality is not an equation in this problem—Your Ego is a part keep it out of this Cosmos—"

Myers complains of the difficulties of communication in the following words.

"I know it will be soon three years since I "passed over passed on"—but I feel still in early stages of development as it were—The obscuration of consciousness was prolonged in my case to an abnormal period. Nearly the whole of the first year was hidden for me...The

nearest simile I can find to express the difficulties of sending a message—is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sounds. A feeling of terrible impotence burdens me—I am so powerless to tell what means so much.....

The period of oblivion was unusually long with me. There was no link between my utter unconsciousness of things of earth—the last thing I felt was the touch that closed my eyes and the passage to the plane I occupy.—The transit was absolutely unknown to me—and I am not conscious of a return journey as it were when I communicate in this way——If I could only reach you—if I could only tell you—I long for power and all that comes to me is an infinite yearning—an infinite pain...

Mr. Myers tried to show himself to Mrs. Holland visibly, but the attempt his power to communicate. He wrote:—If M were to see me sitting at my table or if any one of you became conscious of my semblance standing near my chair that would not be *me*...

Any terror would distress me unspeakably.

In my present state thoughts pain me more than wounds or burns could do while I lived.

There is no sadder mistake than to imagine that by mourning for the dead their state of happiness is increased.—Love, they desire, but not lamentation."

Now what does all this mean? Christianity as a faith does not satisfy the aspirations of a yearning consciousness; it has not the science to explain the many problems that confront the thinking mind. It was good for the degenerates of a declining empire, when men cared more for the satisfaction of their physical senses than for Truth. Truth to them consisted in accepting a myth, and conforming to the principles of certain rituals and dogmatics, which to the sober thinking people appeared foolish. Of the four great religions that dominate men's minds, two belong to the Arabian-Semitic category, two the Indo-Aryan. The religion of the Koran founded by Muhammad, and the religion founded by Jesus and Paul are the two semitic creeds that have taken hold of the races beyond Hindu Kush. Fit only for the pagan tribes of Arabia there is really very little of philosophy and psychology in the semitic religions that can give comfort to the Aryan consciousness. The Semitic faiths are based on a cosmic myth, and a personality, which from the standpoint of Absolute Truth are superfluous for one's emancipation from Ignorance. In these religions sense perceptions play an important part in the happiness that is held out after death in the world beyond. The happiness of the Moslem after death consists in the enjoyment of sense pleasures. This is what we read in the Koran, Chap. xxxvi. "On this day the inhabitants of paradise shall be taken up with joy: they and their wives shall rest in shady groves, leaning on magnificent couches. There shall they

have fruit, and they shall obtain whatever they shall desire..." In the xxxvii Chap.; we read "they shall have a certain provision in paradise, namely delicious fruits: and they shall be honoured: they shall be placed in gardens of pleasure, leaning on couches, opposite to one another, a cup shall be carried round unto them, filled from a limpid fountain, for the delight of those who drink: it shall not oppress the understanding, neither shall they be inebriated therewith. And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich covered with feathers from the dust." Another account of paradise is given in the xlvii Chap. of the Koran—"therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey: and therein they shall have plenty of all kinds of fruits." In the lii Chap. is another account of paradise—"But the pious shall dwell amidst gardens and pleasures; delighting themselves in what their Lord shall have given them. And it shall be said unto them, eat and drink with easy digestion; because of that which ye have wrought: leaning on couches disposed in order: and we will espouse them unto virgins having large black eyes. And we will give them fruits in abundance, and flesh of the kinds which they shall desire. They shall present unto one another therein a cup of wine, wherein there shall be no vain discourse, nor any incitement unto wickedness. And youths appointed to attend them, shall go round them: beautiful as pearls hidden in their shell. "Further descriptions of paradise are given in Chapters lv, lxxvi, lxxviii, lxxxiii, lxxxviii. The Christian heaven is a little superior, for in there we shall not find either beautiful boys, black-eyed houris, or wine. There we have angles with goose wings, singing eternal hallelujahs before the throne of God! The eternal monotony of it is sufficient to wake up the latent energies of even a gourmand, who shall wish for a change. But then these delights of paradise were painted to a people who did not know what civilised pleasures were. The fisher folk of Galilee and the nomadic tribes of barren Arabia were not given to the enjoyment of any ideal pleasure, and any promise of an Arcadia to these half civilised people was a relief, and for the attainment of these physical pleasures they were prepared to die, for death was better inasmuch as they could get sooner to paradise than live a miserable life in the sterile regions of Arabia and Galilee. The development of the higher nature, the acquisition of wisdom, the acquiring of the divine faculties of Abhijñā, the realisation of the bliss of the emancipated consciousness in this life, transcending the knowledge of the gods, the enjoyment of the bliss of perfect self-sacrifice for the welfare of others were things never dreamt of in the semitic religions.

Neither Christianity nor Islam can give the higher psychological truths which thinking minds are now yearning for. To the student of Buddha's psychology a world of infinite wisdom and love appears before him. In his hands he holds the keys of the portals of wisdom, he knows what is in store if he develops his spiritual faculties and acquires self-control over his lower nature. He knows that it is bad for him to die in a comatose state, and he is taught therefore what he ought to do in his daily life to develop the consciousness, so that he will not go through the horrible experiences depicted by Mr. Myers. Contented with their sensual joys men are willing to remain in a state of stagnation till old age dawns on them. To the inquiring mind there is only one way to go, and that Way has been shown by the Aryan world-Saviour, the Buddha, Sakya Muni.

A Buddhist Pilgrimage in Burma.

Starting from Rangoon with a party of seven, we intended to visit the famous temples of the country. We went first to Prome and lodged in the Zayat or rest-house of the Shweganda temple.

Early in the morning while the moon was still shining among the slender spires of the pagoda about twenty people ascended the stairs of more than a hundred steps illuminated throughout the whole length with small tapers on either side. Having reached the platform, the party continued to light candles until all the small chapels illuminated the numerous figures of the sitting Buddha. Fruits and food which had been prepared with great care and the choicest selection, were carefully arranged upon an altar and offered. After these preparations the worshippers knelt on mats placed before the altar and flowers were distributed to all. With clasped hands and kneeling position chanting could be heard, three times repeated, of the well-known formula:

I take my refuge in the Buddha,
I take my refuge in the Dhamma,
I take my refuge in the Sangha;

and continued softly chanting other sacred stanzas over the flowers which they held in their hands. When the service had been continued for about half-an-hour the flowers were offered by placing them upon the altar and bells began to chime. With the ringing of the bells and the dawning of the day they walked around the large central pagoda silently repeating *gathas* to the Most Holy One and then returned from their devotions feeling refreshed from repeating their holy aspirations.

The worship of the Buddhist disciple is more individual than the Christian devotee. During the Oriental service all take an active part in performing devotions, the priest only taking the lead.

After spending three days at this sacred shrine, we started for the noted mountain which has the temple with the famous foot-print of Buddha. Shuezetta is in the interior and difficult to reach. It is thirty-three miles distant from Nimbu and the journey must be made by bullock cart or pony. It requires two days to cross the mountains. The season for the pilgrims continue two months in the year and thirty or forty thousand people flock to the place. The trains and steamers are crowded and the disciples come from all parts of the country.

In becoming acquainted with the difficult conditions of this road, one may understand something of the endurance of the character of the Burmese woman. Sometimes the travellers arose very early and prepared the breakfast quickly to partake of later in the day and began the days' journey at 3 or 4 a.m. At 9 or 10 they stop for breakfast and take only two meals a day. Besides this the roads are rough and clouds of dust are so thick that we are sometimes unable to see through them. The fact that these privations are so cheerfully endured shows the veneration in which these sacred places are held by the people.

Occasionally the bulls must be driven through a pond, but at last the faithful animals bring us to the destination; and while we are tramping over the last few miles, the sun sinks below the horizon and we hear the bells chiming as the Shuezetta temple comes into view.

Early on the following morning we ascend the 1000 steps to the summit of the mountain; and entering the first pagoda we see the "Siri-pada" or foot-print of Lord Buddha lined heavily throughout with solid gold voluntarily contributed by individual pilgrims as a token of their great reverence. The impression is four or five feet in length and two or three feet wide. The belief is generally accepted that the size is actual and that in ancient times it was possible for their Saviour to make the foot-print in the yielding stone by virtue of His spiritual power and on the same principle that Christ turned water into wine.

On the consecutive summits along the range are placed small pagodas all of which have an imitation of the same foot-print enshrined in them. But only the two original ones are covered with gold. In these two places may be seen long locks of hair as an offering from the ladies. A notable feature of the place, along the mountain road and in the temple are numerous pots of water, carried up the long flights of stairs by men who wish to assist in

the comfort of the pilgrims and encourage their devotions at the great shrine, and also to gain good karma by this deed of service.

Legine Kyoung Daw ya.

We journeyed a little out of the way by which we came and arrived at Legine Kyoung, a temple in solitary surroundings, apart from the busy city life. It is a large temple and history tells us that Arahats used to dwell there. Individual houses for meditation are in evidence, though they are now deserted.

In another day we arrived by steamer in Mandalay, one of the ancient capitals of the country. Along the river banks may be seen innumerable pagodas which are usually in the form of a bell enshrining some sacred relic or image of Buddha.

In Mandalay an ancient sovereign erected a unique temple. At the entrance gate of the enclosure the eye rests upon hundreds of small open chapels all in white and placed at regular distances from each other. On examining them more closely, beneath may be seen a granite slab inscribed on both sides with the beautiful round and symmetrical characters of the Burmese language.

The Buddhist canonical Scriptures contain about twelve times the amount of reading in the Christian Bible. The complete canon has been transcribed to 700 stone tablets. In the centre of these monuments is the usual bell shaped dome, though very large, which holds the remains of the Royal sage whose deed will enable men to read the holy book for centuries to come. Majestic and calm, silent and enduring is the scene of this stupendous work revealing the texts of the greatest value in the eyes of the Burmese man and woman—the moon always shedding its silver lustre and the clouds playing about the invisible spire.

Mandalay has many temples. The Arakan Pagoda is the most popular, as early in the morning and late at night men, women, priests and nuns silently repeat their holy aspirations, "Neban, Neban may I realize Neban" being the theme of their thoughts to find salvation.

The Shwe Dagon Pagoda in Rangoon corresponds in its living activity of the worship of the people to the above-mentioned shrine. Shwe means gold, and the massive bell shaped dome 500 feet in height is actually covered with pure gold once in a generation. A volume may be written on its history and construction and it is intimately associated with the people. Thousands of rubies, emeralds and precious stones, are placed in its summit above the tinkling of hundreds of small bells, but where vulgar eyes never behold them. It is the instinct of refined devotion, like the giver who secretly rejoices in an unknown gift or the

lover who wishes carefully to conceal that which is most precious in his mind.

And now I come to the description of one more site, but alas! words truly fail me to convey anything approaching the real condition of their ancient and unique city of Sagaing. Nestled among the picturesque hills of the place white bell shaped towers dot summits and valleys. These are entrances to temple caves which are sometimes inhabited and many are deserted save by bats and swallows. 5,000 men and women live in these secluded mountains and spend their time in the study of an ancient science, living and real to them but lost to the Western world.

They learn under the instruction of an experienced "Seya" (teacher) and retire to these caves for development of thought.

With regret our last glances fell upon different spots to which we had walked and the whole scene suggesting all that is beautiful and good in its atmosphere of esoteric development—disappeared from our sight as we gradually sailed away down the river and back to secular duties.

C. S.

The Jataka or the Births of the Bodhisatta.

The Jataka Book belongs to the Khuddaka Nikaya of the Sutta Pitaka. In all there are about 550 "stories" in the collection. If anything had helped to spread Buddhism in the land of its birth, it was these Jatakas. The idea that men are born again and again was known to the esoteric schools of the Kshattriya and Brahmanas in the ante-Buddhist times. It is evident that the theory was safely guarded as a mystery, and only great Rishis like Yajñavalkya, and the Rājarishis like Janaka knew its significance. In the Bhagavat Gita Krishna tells Arjuna that man is born many times on this earth, but men do not know about it. The Rishis kept it as a secret, and revealed it in the chambers of esotericism to deserving pupils only. It is said that Pythagoras was initiated in the doctrine, and that he knew his previous births for several incarnations. The secret died with him, and the re-birth idea never gained any popularity in countries beyond the Hindu Kush, not because the idea was repulsive but circumstances did not help the doctrine to take root in lands where there was no continuity in its evolutionary development. Greece, Egypt, Assiriya, Babylonia, Persia, had no doubt, reached a high state of development, but they were subject to sudden cataclysms in various shapes, and the races that occupied those territories were swept away from the face of the earth. There was no continuity in the racial development. An individual could not have

been born five hundred times successively had there been no continuity in the evolution of the race, and this was only possible in India, where everything exists without a break for many thousand years, hence the possibility for an individual to be born for several hundred times, say in a land, like the Gangetic valley. If the rebirth theory does not spread in Europe it is because circumstances are against it. The people of the countries west of Arabia, shall always remain more or less in the darkness of heathenism. Notwithstanding the teachings of the Nazarene Carpenter, embodied in the Sermon on the Mount, Europe is an armed camp. The religion of Europe is the opposite of all that is associated with mercy, gentleness, charity and truth. The dockyards, the arsenals, factories for making man killing instruments are in full swing, working 24 hours at a stretch in Germany, France, and England. "Dreadnoughts" are being launched one after the other, each nation trying to *dreadnought* the other. Aerial warships are in the programme, and the next act will be one of startling interest. On land there is bloodshed and indiscriminate slaughter by means of cannon, in water there is destruction by means of torpedoes and floating mines, and now we are going to witness destruction by means of airships! And yet these people talk of converting the Buddhists into their religion! The fact is Christianity has failed in making the European Goths and Vandals and the descendants of "sea-wolves" to follow the religion of mercy. Christianity has failed because it has not in it the elements of purifying truth. It is mixed up with the "eye for an eye, and a tooth for a tooth" doctrine. 23546

If anything will help to introduce the ideas of gentleness and forgiveness it will be by popularising these Jātakas. They inculcate the noblest lessons of Charity, Purity, Self-sacrifice, Truthfulness, Forgiveness, the will-to-do noble deeds and the spirit of infinite love.

Europe is getting tired of the religion of the semitic god. The higher ethic of humanitarianism is slowly spreading. Scholars in Germany, Denmark, England are, by their indefatigable labours, preparing the soil for the sowing of the seed of a higher humanitarianism as expounded by the Lord of Compassion—the Buddha Gotamo.

We the Buddhists of Ceylon should feel grateful to that single minded, devoted, disinterested scholar, who worked alone in bringing out the treasures hidden in the depths of the earth for the benefit of his people, for such was the heroic work accomplished by that eminent Dane, V. Fausboll of Copenhagen, who for more than twenty years laboured in transliterating the text of the Pāli Jātaka from Sinhalese character into the Roman, and we have now seven volumes printed on good paper before us. By this

great work Dr. Fausboll has joined the band of Immortals, and the future Buddhists of Europe will remember him as we remember the immortal Buddhaghosa. Fausboll's pupil Dr. Dines Andersen of Copenhagen, has brought out an Index to these six volumes to which Dr. Fausboll has contributed a "Postscriptum" wherein he says:—

"Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Among these there were two especially which made strong impression upon my childish mind: "

"One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface."

"I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory."

"What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Buddhism, page I, viz. "the Sinhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women." The second I read in Clough's Sinhalese Dictionary under the word *Jātakapota* where it says: "this book is so sacred among the Buddhists that they will offer to it and worship" And the third I noticed in the "Ceylon Friend" of 1837 where it says: "the more I think of Buddha the more I love him." When we have read the Jātaka through no one will wonder at these sentiments."

In the name of the millions of Buddhists we offer our homage to this great and good man for having accomplished so monumental a work.

We have also the pleasing duty to render our homage to the band of Cambridge scholars, who have, under the guidance of the late Professor Cowell, translated the complete Jātaka Book into English. Six volumes of royal octavo have been published by the Cambridge University Press, the price of each volume is about 10 shillings. The first volume was translated by Mr. Robert Chalmers, B.A., and published in 1895, the second volume was translated by Mr. W. H. D. Rouse, M.A., the third volume by the joint labours of Messrs. H. T. Francis and R. A. Neil, M.A., the

fourth volume by Mr. W. H. D. Rouse; the fifth volume by Mr. H. T. Francis, and the sixth and the last by the late Professor E. B. Cowell and Mr. W. H. D. Rouse, M.A. If a few of our Bhikkhus would learn English and spread the glorious Doctrine of our Lord in the West then will their lives be glorified. What a blessing it is to be born in a Buddhist land with an inheritance so great, and to be guardians of so priceless a Treasure as the Kalyāno Dhammo of the Tathāgato for more than 2200 years? Do the Sinhalese of the present day realise their exalted position?

Anagārika Dharmapāla.

Buddhism and Theosophy.

It is well that our Buddhist Brothers should know the various definitions of the word Theosophy inasmuch as there seems to be an expression of utter ignorance about the connotation of this word now so much in use among a certain section of the English speaking Buddhists of Ceylon. It is evident that this term is used by our friends because they seem to have no proper comprehension of the absolute nature of the positivistic teachings of the Tathāgato, Sākya Muni. Surely if the leaders of the theosophical organization have the least understanding of the Dhamma as promulgated by our Lord they would never persist in their insane attempt to say that all religions are true. In the nature of things it could not be so. We could assure our theosophic friends that the teachings of our Lord have no common basis with the dualistic and pantheistic conceptions of the universe. Our Lord posited certain fundamentals which are so emphatic in the denial of so-called truths, which were then in circulation among the Aryan population of ancient India. In the Brahma jāla sutta, He enumerated the manifold beliefs which go to make up systems of faith, and having shown how insufficient they are for the absolute emancipation of the sansāric being, accentuated that the Dhamma that he discovered was something different from what the "Sramanas and the Brahmanas" were in the habit of teaching. To institute a parallel from the things that we know of to-day—we are, more or less, at least, a cultured people, who seem to know something of the Darwinian theory called "evolution", but it is absurd to suppose that the theory was known to the theologians and the early church fathers of the religion which is known as Christianity. It would be foolish if the Christians were to assert that the laws of causality, of the conservation of energy, of radio-activity are to be found in the teachings of Christ. Darwin was born in a land where the teachings of the "Lord Jesus Christ" have taken root, and we know that he was a Christian, and that he had his early training in the rituals and dogmas of the "established church of England" but would it be correct to

assert that he was indebted to the church fathers for the discovery that he had made in the field of biology and evolution !

The Prince Siddhārtha was born in India, he was of the Sākya line of Kshatriya princes, he had his early training under the old traditions of Brahmans, he left his palace and all royal luxuries, and went to the forest in search of the Rishi teachers, learnt all what they could teach, was dissatisfied with their theories, left them and went under the ascetic training for a period of nearly six years, and having realized the utter uselessness of bodily mortification for the sublimation of the mind, abandoned that long established course, for individualistic research, and accomplished the desired goal of his cherished desires, and came out as the "Teacher of gods and men"—the all-merciful Buddha to show the path of Immortality to those who were in search of the great Truth of emancipating freedom from sorrow, sin and death, and promulgated the essentials of Religion as follow :—

The four noble Truths
 The Twelve Nidānas
 The four Satipatthānas
 The four Sammappadhānas
 The four Iddhipādas
 The five Balas
 The five Indriyas,
 The seven Bojjhāngas
 The eight fold Path and so on.

The dogmatics which the other religions teach are in Buddhism relegated to the limbo of oblivion. Buddhism stands above all other religions just as the Himalayas stand above other peaks and mountains.

What we have written so far is only to show how little is the kinship between other systems of faith and Buddhism, and it is simply insane on the part of those who assert that theosophy is the mother of faiths, when we know that Buddhism has nothing in common with the essentials of other faiths.

We have no desire to quarrel with the theosophists for their baseless assertion that Theosophy is the common basis of all religions, but we emphatically declare that Buddhism has no kinship with any existing religions, which have come into existence many centuries after the promulgation of the Arya Dhamma by the Tathāgato.

To show how broad is the gulf between Theosophy and Buddhism we have ventured to quote the following definitions of the words under the head "Theosophy." from the "Century Dictionary Cyclopaedia"

"Theosoph". A theosophisi Within the Christian period we may number among the Theosophs Neo-Platonists, &c."

"Theosopher." "Have an extraordinary care also of the late Theosophers, that teach men to climb to Heaven upon a ladder of lying figments" "Theosophical. Pertaining to theosophy." Theosophical system may also be pantheistic, in tendency if not in intention; but the transcendent character of its Godhead definitely distinguishes it from the speculative philosophies which might otherwise seem to fall under the same definition."

"From the end of the year 1783 to the beginning of the year 1788 there existed a society entitled "the Theosophical Society" instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem, by translating, printing, and publishing the Theological writings of the Honourable Emanuel Swedenborg"

Theosophism. "Many traces of the spirit of Theosophism may be found through the whole history of philosophy; in which nothing is more frequent than fanatical and hypocritical pretensions to Divine illumination" Enfield of Hist Philosophy, IX,3

Theosophist. "I have observed of chymists and Theosophists. as of several other men more palpably mad, that their thoughts are carried much to astrology" Dr More "A brief Discourse of Enthusiasm," XIV

Theosophy. "Knowledge of things divine, wisdom concerning God. A philosophy based upon a claim of special insight into the divine nature, or a special divine revelation. It differs from most philosophical systems in that they start from phenomena and deduce therefrom certain conclusions concerning God, whereas Theosophy starts with an assumed knowledge of God, directly obtained, through spiritual intercommunion and proceeds therefrom to a study and explanation of phenomena."

Theosophy is but a recrudescence of a belief widely proclaimed in the twelfth century, and held to in some form by many barbaric tribes".—*Amer Jour. Psychol* 546

An Appeal.

The Kotahena Free Schools.

THE importance of the noble work of carrying the blessings of *Free Education* to hundreds of helpless children need not, we believe, be dwelt upon at length before the educated and sympathetic *Ladies and Gentlemen*. Yet it should be borne in mind that, as the future is in the hands of the younger generation, it is a pity to leave them uneducated and to the ravages of ignorance.

The Rev. P. C. Jinavarawansa (a Prince of the Royal Family of Siam) felt this great want and the manifold advantages derived in restoring the Ancient Institution of "*Free Temple Education*" and thereby spread the *Light of Knowledge* where darkness of Ignorance now prevails.

To start with the Rev. Priest opened the boys' school on the 5th December, 1904, with 7 pupils, and the attendance gradually increased to upwards of 70 within a year. The girls' school was formally opened to the general public by Her Excellency Lady Blake on the 15th August, 1906.

These Free Schools are non-sectarian, and they have been carried on without doing violence to the religious principles of the respective religions of the pupils; and therefore these schools have a claim on the sympathy of every religionist.

Since their opening they have been supported by voluntary contributions given by some of the leading Ceylonese and Foreign visitors, and also the invaluable help given by the Royal Jinavarawansa Thero from the income of the Temple.

While thanking the generous contributors who have been helping to encourage the promotion of these Free Schools we lay before the *Sympathetic and thoughtful readers* of this Appeal that such assistance rendered at random is hardly adequate for their efficient upkeep.

No one person or society can hope to meet the enormous expenditure for the grand work of opening Free Schools in thousands of Temples in the Island, although the energetic disposition blended with love for education dictated the Rev. Jinavarawansa Thero to start the above schools as a foundation stone.

Therefore in the name of *Charity* and *Free Education* given to the poor helpless children by these two non-sectarian Schools, we appeal to you for any assistance, however small it may be, to enable us to carry on the work successfully and also to be the means of leading other Temples to give Free Education to thousands of helpless children.

Contributions and donations will be thankfully accepted. Receipts will be duly acknowledged by the Manager.

D. J. PERERA,
Trustee.

HARRY DIAS.
Manager.

Dipaduttamārama,
Kotahena, Colombo.

The Maha-Bodhi

—and the—

United Buddhist World.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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The Great Buddhist Empire of Asoka.

(Abridged from Vincent Smith's "Asoka, the Buddhist Empire.")

THE Empire of Asoka extended from sea to sea. "Hiuan Tsang" enumerates in detail about one hundred and thirty *stupas* ascribed to Asoka, besides mentioning in general terms many other edifices referred by tradition to his reign. A few of the stupas stood in independent territory, where their erection must have been dependent, on the good will and permission of the local sovereigns, but the great majority were situated in provinces which belonged to the empire. Three are mentioned as existing in the country now known as Afghanistan. The Pilusāra stupa, a hundred feet high, was at Kapisa, and a wonderful stone stupa, beautifully adorned and carved, three hundred feet in height, was the glory of Nagarahara near Jalālabad. A small stupa, also the gift of Asoka, stood to the south of this stupendous monument. Other notable stupas existed in the Swat Valley, and Taxila possessed three. Four stupas built by Asoka graced the capital of Kashmir, and legend ascribed to him the erection of five hundred monasteries in that country.

"On the east coast, *stupas* built by Asoka are recorded as existing at Tāmralipt (Tamluk) at the capital of Samatata, in Orissa, and in Kālinga.

"On the west side of India Valabhi in Gujarat, and the province of Sindh, with its dependencies were rich in monuments ascribed to the Great Maurya. The Rudradāman inscription records the fact that his Persian governor of Kathiawar made the canals in connexion with the Girnar lake which had been formed in the time of Chandragupta. In the province of Arachosia (Tsankūta), of which the capital is plausibly identified with Ghazni, ten *stupas* were regarded as the work of Asoka.

"In the south he erected a *stupa* at the capital of the Drāvida country, the modern Conjeeveram, and another at the capital of the Andra territory, the Modern Vengi, forty three miles south-west of Madras.

"The edicts refer to Antiochus Theos, King of Syria, as a neighbouring potentate, and so agree with the other evidence which indicates the Hindu Koosh as the north-western frontier of the empire.

"Asoka's empire, therefore, comprised all India proper from the twelfth degree of latitude to the Himālayas, and included the Valley of Nepal, the Valley of Kashmir, the Swat Valley and adjoining regions, the Yusufzai country, Afghanistan as far as the Hindu-kush, Sind and Baluchistan." p. 72.

Edicts of Asoka, the Great.

The Shāhbāzgarhi Edict in the Yusufzai country is 24 ft long and 10 ft high.

The Toleration Edict XII, was discovered a few years ago by Colonel Deane about fifty yards distant from the Shāhbāzgarhi Edict. The same Edict discovered at Mansera in the Hazara District of the Punjab, is written in Kharoshti character, from right to left. The Toleration Edict XII is inscribed on a separate rock. The third Edict is at Kālsi in the Lower Himālayas, on the road from Shaharampur to the cantonment of Chakrāta, and about 15 miles westward from the hill station of Mussorie. The record is incised on a block of white quartz about ten feet long and ten feet high, which stands near the foot of the upper terraces over-looking the junction of the Tons and Jumna rivers. The character used as in all the Asoka inscriptions except Shāhbāzgarhi and Mansera, is an ancient form of the Brāhmī character, the parent of the modern Devanagari and allied alphabets.

Two copies of the fourteen edicts were published on the western coast,

The Girnar recension, the earliest discovered is incised on the face of a granite block on the Girnar hill to the east of the town of Junāgarh in the peninsula of Kathiawar,

Two copies of the Edicts are found near the coast of the Bay of Bengal, within the limits of the kingdom of Kālinga, conquered by Asoka in the ninth year of his reign. The northern copy is incised on a rock named Aswastama, near the summit of a low hill near Dhauli, about four miles a little west of south from Bhuvanewar in the Cuttack district of Orissa.

The southern copy is engraved on the face of a rock situated at an elevation of about 120 feet in a mass of granitic gneiss rising near the centre of an ancient fortified town known as Jangada in the Ganjam district of the Madras Presidency, eighteen miles west north-west from the town of Ganjam, in 19° 13' 15" north latitude, and 84° 53' 55" east longitude.

The Minor Rock Edicts.

The Minor Edicts are scattered nearly as widely as the fourteen Rock Edicts, being found at Bairat in Rajaputana, Rupnath in the Central Provinces, Sahasrām in Bengal, and Siddāpura in Mysore.

The Bhabra Edict was discovered in 1837 on the top of a hill near the ancient city of Bairat in Rajaputana. This Edict is now in the rooms of the Asiatic Society of Bengal in Calcutta; and is peculiar in being addressed to the Buddhist clergy.

The inscriptions are all written in forms of Prakrit that is to say, vernacular dialects nearly allied to literary Sanskrit. Most of the inscriptions are written in the district known as Magadha.

EDICT I.

This pious Edict has been written by command of His Sacred Majesty King Priyadarsin:—

Here no animal may be slaughtered for sacrifice nor may holiday-feasts be held, for His Majesty King Priyadarsin sees manifold evil in holiday feasts. Nevertheless certain religious feasts are meritorious in the sight of His Majesty King Priyadarsin.

Formerly in the kitchen of His Majesty King Priyadarsin, each day many thousands of living creatures were slain for food.

At the present moment, when this pious Edict is being written only three living creatures, viz:—two peacocks and one deer, are killed daily, and the deer not invariably. Even these three animals shall not be slaughtered in future.

EDICT II.

Every where in the domains of His Majesty King Piyadasi and likewise in neighbouring kingdoms, such as Cola, Pandiya Satiyaputra, Keralaputra, Tambapanni (Ceylon), in the dominions of the Yavana King Antiochus, and in those of other Kings subordinate to Antiochus—on behalf of His Majesty, have two kinds

of medicines been disseminated for men and beasts. Healing herbs for men and animals, wherever they were lacking, have been introduced and planted.

EDICT III.

Thus saith His Majesty King Priyadarsin:—

In the thirteenth year of my reign I issued this command.

Everywhere in my dominions the lieges, the commissioners, and district officers, must every five years repair to the General Assembly for the special purpose, in addition to other business, of proclaiming the Law of Righteousness, to wit, 'Obedience to father and mother is good; liberality to friends, acquaintances, relatives, Brahmins and ascetics is good; respect for the sacredness of life is good; avoidance of extravagance and violence of language is good.'

The clergy will thus instruct the lieges in detail, both according to the letter and the spirit.

EDICT IV.

For a long time past, even for many hundred years, the slaughter of living creatures, cruelty to animate beings, disrespect to relatives, and disrespect to Brahmins and ascetics have grown.

But now by reason of the observance of the virtuous law, by His Majesty King Priyadarsin, instead of the sound of the war-drum, the sound of the drum of Righteousness is heard, while heavenly spectacles of processional cars, elephants, illuminations, and the like are displayed to the people.

As for many hundred years past has not happened, at this present time, by reason of His Majesty's proclamation of the law of piety, the cessation of slaughter of living creatures, the prevention of cruelty to animate beings, respect to relatives, respect to Brahmins and ascetics, obedience to parents and to elders are growing.

Thus the practice of the good law is growing, and His Majesty will cause that practice to grow still more. For the best of all deeds is the proclamation of the Law of Righteousness, and the practice of the good Law is not for the man of low morality. In this matter growth is good, and to decrease is bad.

For this very purpose has this writing been made, in order that men may in this matter strive for growth and not suffer decrease. This was written in the thirteenth year of His Majesty's reign.

EDICT V.

Thus saith King Priyadassi:—

A good deed is a difficult thing. The author of a good deed does a difficult thing. Now by me many good deeds have been done. Should my sons, grandsons, and my descendants after

them until the end of the cycle follow in this path, they will do well; but in this matter, should a man neglect the commandment, he will do ill, inasmuch as sin is easily committed.

Now in all the long ages past, officers known as Ministers of the Law had never been appointed, whereas in the fourteenth year of my reign Dhanmamahāmātyas were appointed by me.

They are engaged among people of all creeds promoting the establishment and the progress of virtue, and the welfare and happiness of those observing the Law, as well as of the Yonas, Kambojas, Gandhāras, Rāshtrikas, Pitenikas, and other nations on my borders.

They are engaged in promoting the welfare and happiness of those who are in my service, of Brahmans, of rich and poor and aged, and in removing hindrances from the path of the faithful.

They are engaged in the prevention of wrongful imprisonment, in the work of removing hindrances and of considering cases where a man has a large family, or has been smitten by calamity or is advanced in years, so that they may be relieved of distress.

Here and in all provincial towns they are engaged in the superintendence of all the female establishments of my brothers and sisters and other relatives.

Everywhere in my dominions these Ministers of the Law are engaged with those who are devoted to religion, or addicted to charity.

EDICT VI.

Thus saith His Majesty:—

For a long time past business has not been disposed of, nor have reports been received at all hours.

I have accordingly arranged that at all hours and in all places—whether I am dining or in the ladies' apartments, in my bedroom, or in my closet, in my carriage, or in the palace gardens—the official reporters should keep me constantly informed of the people's business, which I am ready to dispose of at any place.

And if, perchance, I personally by word of mouth command that a gift be made or an order executed, or anything urgent is entrusted to the officials, and in that business a dispute arises or fraud occurs among clergy, I have commanded that immediate report must be made to me at any hour and at any place, for I am never fully satisfied with my exertions for my dispatch of business.

Work I must for the public benefit and the root of the matter is in exertion and dispatch of business than which nothing is more efficacious for the general welfare.

And for what do I toil?

For no other end than this that I may discharge my debt to animate beings, and that while I make some happy in this world; they may in the next world gain heaven.

For this purpose have I caused this pious Edict to be written, that it may long endure, and that my sons, grandsons, and great grandsons may strive for the public weal, though that it is a difficult thing to attain save by the utmost toil.

EDICT VII.

His Majesty King Priyadarsin desires that in all places men of all beliefs may abide, for they all desire mastery over the senses and purity in mind.

Man, however, is unstable in his wishes, and unstable in his likings.

Some will perform the whole, others will obey but a part of the commandment. Even for a person to whom lavish liberality is impossible, the virtues of mastery over the senses, purity of mind, gratitude, and fidelity are always meritorious.

EDICT VIII.

In times past Kings used to go out on tours of pleasure, during which hunting and other similar amusements used to be practised.

His Majesty King Priyadarsi, however, in the *eleventh* year of his reign went out on the road leading to true knowledge, whence originated tours of piety, during which are practised the beholding of ascetics, and Brahmans, bestowing charity to them, the beholding of elders, the beholding of the country and the people, proclamation of the country and the people, proclaiming the Law of Righteousness, and discussion thereof.

EDICT IX.

Thus saith His Majesty King Priyadarsin :

People perform various ceremonies on different occasions, of sickness, the wedding of sons and daughters, the birth of children, and departure on journeys. On these and other similar occasions people perform many ceremonies.

But at such times the womankind perform many corrupt and worthless ceremonies. Ceremonies certainly have to be performed, although that sort is fruitless. But the ceremonial of righteousness bears great fruit; it includes kind treatment of slaves and servants, honour to teachers, respect for life, liberality to ascetics and Brahmans. These things and others of the same kind, are called the ceremonial of piety.

Therefore ought a father, son, brother, teacher, friend, or comrade, nay, even a neighbour, to say : "This is meritorious,

this is the ceremonial to be performed, until the attainment of the desired end." By what sort of ceremonies is the desired end attained? For the ceremonial of this world is of doubtful efficacy; perchance it may accomplish the desired end, perchance its effect may be merely of this world. The ceremonial of the Dharma, on the contrary, is not temporal, if it fails to attain the desired end in this world, it certainly begets endless merit in the other world. If it happens to attain the desired end, then a gain of two kinds is assured, namely in this world the desired end, and in the other world the begetting of endless merit through the aforesaid ceremonial of Dhamma.

EDICT X.

His Majesty King Priyadarsin does not believe that glory and renown bring much profit unless the people both in the present and the future obediently hearken to the Law of Righteousness and conform to its precepts. For that purpose only does His Majesty King Priyadarsin desire glory and renown.

But whatever exertions His Majesty King Priyadarsin has made; all are for the sake of the life hereafter, so that every one may be free from peril, which peril is sin.

Difficult verily it is to attain such freedom, whether people be of low or of high degree, save by the utmost exertion and complete renunciation; but this is for those of high degree extraordinary difficult.

EDICT XI.

There is no such gift as the charitable gift of the good Law of Truth; no such friendship as the friendship in Truth; no such distribution as the distribution of the Law of Truth, no such kinship as kinship in the Law of Truth.

The Law of Righteousness consists in these things, to wit, kind treatment of slaves and servants, obedience to father and mother, charity to the Sramanas and Brahmanas, respect for the sanctity of life.

Therefore a father, son, brother, teacher, friend or comrade, nay even a neighbour, ought to say:

'This is meritorious, this ought to be done.'

He who acts thus both gains this world and begets infinite merit in the next world, by means of this very charity of the Law of Righteousness.

EDICT XII.

His Majesty King Priyadarsin does reverence to men of all beliefs, whether ascetics or householders, by gifts and various modes of reverence.

His Majesty, however, cares not so much for gifts or external reverence as that there should be a growth of the essence of the

matter in all beliefs. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech, to wit a man must not do reverence to his own sect by disparaging that of another man for *trivial* reasons. Depreciation should be for adequate reasons only, because the beliefs of other people deserve reverence for one reason or another.

By thus acting, a man exalts his own faith, and at the same time does service to the sects of other people. By acting contrariwise, a man hurts his own sect, and does his service to the sects of other people. For he who does reverence to his own sect, while disparaging all other sects from a feeling of attachment to his own on the supposition that he thus glorifies his own sect, in reality by such conduct inflicts severe injury on his own sect.

Friendly union is therefore meritorious, to wit, hearkening to the law of others, and listening willingly.

For this is His Majesty's desire, that adherents of all beliefs should be fully instructed and sound in doctrine.

The adherents of the several sects must be informed that His Majesty cares not so much for gifts or external reverence as that there should be a growth, and a large growth, of the essence of the matter in all sects.

For this very purpose are employed the Ministers of Law, and other Ministers, and this is the fruit thereof—the growth of one's own sect, and the glorification of the Law of Righteousness.

A Metrical version of the Dhaniya-Sutta.

(A dialogue between Buddha and the Cowherd Dhaniya
given in the Suttanipata.)

DHANIYA THE COWHERD.

"Hot steams my rice, milked are my kine
On Mahi's bank with mates I stay;
Thatched is my hut, bright burns my fire
So, if thou wilt, god, rain away."

THE BLESSED ONE.

"No rage nor stubbornness have I,
On Mahi's bank one night I stay,
Bare is my hut quenched is my fire,
So, if thou wilt, god, rain away."

DHANIYA THE COWHERD.

From gad-flies freed on grassy mead
 My kine, behold ! they graze and stray.
 They can sustain the fall of rain,
 So, if thou wilt, god, rain away. "

THE BLESSED ONE.

My basket-raft is woven well;
 I've crossed; the flood is 'neath my sway,
 No more I need a raft, indeed !
 So, if thou wilt, god, rain away. "

DHANIYA THE COWHERD.

" Obedient, chaste, sweet is my spouse,
 Long have we lived together—yea
 Of her no evil do I hear
 So, if thou wilt, god, rain away. "

THE BLESSED ONE.

" Obedient is my heart and free,
 Long have I tamed and trained it—yea
 No evil thing therein is found,
 So, if thou wilt, god, rain away. "

DHANIYA THE COWHERD.

" On my own earnings do I live,
 My children, no disease have they;
 Of them no evil do I hear,
 So, if thou wilt, god, rain away. "

THE BLESSED ONE.

" With what I gain I roamed about
 The world ; nor master's rule obey ;
 No need for service is for me,
 So, if thou wilt, god, rain away. "

DHANIYA THE COWHERD.

" Cows in calf and barren kine
 And calves and kine that milk purvey
 Have I, and eke a bull, their lord,
 So, if thou wilt, god, rain away. "

THE BLESSED ONE.

" No kine in calf, no barren kine,
 No calves, no kine that milk purvey
 Have I, nor even a bull, their lord,
 So, if thou wilt, god, rain away. "

DHANIYA THE COWHERD.

" Firm-fixed each stake, it will not shake,
My new grass-ropes, so strong are they
That them can ne'er the calves uprear,
So, if thou wilt, god, rain away. "

THE BLESSED ONE.

" Like bull that all his bonds hath burst,
Like elephant trampling creaper-spray,
No more shall I to the dark womb hie,
So, if thou wilt, god, rain away. "

Then flooding land both high and low,
There burst a mighty cloud of rain,
And as he saw the rain down
Lo spake Dhaniya in this strain :—

DHANIYA THE COWHERD.

" Not slight indeed, hath been our gain
That we the Blessed One did meet ;
Be thou our refuge, Seer Great !
Thee, as our Master, Sage, we greet. "

" Obeying thee my spouse and I
Shall lead a holy life in Thee,
And pass the bounds of Age and Death,
So shall all suffering ended be. "

THE EVIL ONE.

" Whoe'er hath sons, in sons hath joy,
Whoe'er hath kine, for kine is glad,
Lust, evil, Karma bring man joy.
Who hath these not is ever sad. "

THE BLESSED ONE.

Whoe'er hath sons, in sons hath grief,
Whoe'er hath kine, for kine is sad,
Lust, evil, Karma brings man grief,
Who hath these never is he glad. "

Theosophical Society and a London Magazine.

PITIFUL DEGRADATION OF THE LONDON THEOSOPHICAL LODGE.

THE Theosophical Society is an organisation of what are known as occultists—students of the mysterious side of Buddhism, and disciples of the “adepts” of Thibet. Their High Priestess, until a few years ago—when she died—was the Russian, Madame Blavatsky, an extraordinary woman in many ways. In the minds of the disciples she was possessed of abnormal faculties, and Mr. A. P. Sinnett, in his book, “The Occult World”—which preceded his more pretentious work, “Esoteric Buddhism”—tells wonderful stories of the miracles she wrought out in India. In the opinion of outsiders, she was an impudent impostor, and it must be admitted that her prestige suffered a severe blow when, shortly before her death, two of her servants confessed to having been confederates in the production of some of her most remarkable “phenomena.” But be that as it may, the Society goes on, with branches all over the world—America, under the presidency of the late Colonel Olcott, having led the way in the Western hemisphere.

For a long time Mr. Sinnett, who had spent many years in India as editor of the *Pioneer*, and returned to this country in the early eighties, was president of the London Lodge, or British section—which had been established by Madame Blavatsky at the end of 1875; but he resigned some years ago in favour of Mrs. Annie Besant, who, emotional woman that she is, had grown tired of the material school of Agnosticism, with which she had been prominently associated in conjunction with Mr. Bradlaugh, after having, in turn, broken away from the orthodox faith of a clerical husband. Up to this point no breath of suspicion attached to the Society, so far, at any rate, as the British section was concerned. The members might be deluded, and perhaps gullible individuals, but they were intensely earnest. Their periodical gatherings took the form of deep and sincere contemplation of the hidden mysteries of the universe—but hidden only, of course, to the unenlightened of mankind who had not espoused the true gospel of Theosophy. Every week the members would meet at each other's houses and read and discuss wonderful addresses, and *hear about*—as distinguished from witnessing—more wonderful “manifestations” from the Beyond. Sceptics said that these good people were a veritable hunting ground for the professional Spiritualistic Medium, the “Clairvoyant,” the “Sensitive,” and the Spirit Photographer. But they did no harm to anybody.

Now, however, a serious change has occurred, and unless public opinion be at once aroused, the gravest injury threatens the morals of the rising generation. Therefore, as in the case of the “Abode of Love”—which we have been the means of unmasking—we must draw the veil aside and reveal the foul truth about the London section of this Theosophical Society.

It appears that a few years ago there came into the Society a Mr. Leadbeater, a man of scholarly attainments and an author of some repute. If we remember rightly, he occupied for some time the position of private

tutor to Mr. Sinnett's son, and he soon won his way into the inner councils of the sect, becoming, indeed, one of its most prominent professors and lecturers. Now, for some time past, the attitude of this man towards the young boys with whom he was constantly brought into contact has been the subject of grave concern amongst the members, the more reputable of whom, led by Mr. Sinnett, have left no stone unturned to drum him out of the movement. This they temporarily succeeded in doing, and it was hoped that the Society having been purged of such a filthy creature, would in time recover its good name and be left free to continue its work. But it reckoned without its hostess—for Mrs. Besant, as we have said, is an emotional, impulsive, and strong-headed woman, and it is impossible for anyone to predict with certainty the course she will adopt in regard to the same matter two days together. Thus, after purifying the organisation by compelling the "resignation" of Leadbeater, Mr. Sinnett and his friends have been horrified to find the man—who, it may be said, makes no secret of his pernicious doctrines—readmitted to its councils, with the full approval of the President.

The result is the immediate resignation from the Society of Mr. Sinnett, Mr. Herbert Burrows, Mr. G. R. S. Mead, Mr. Bertram Keightley, Mr. John Watkins, and numerous other well-known public men. But the Society itself remains and, as with all these bodies, when it is known that they embrace doctrines of sexual irregularity, is gathering into its ranks an army of morbid moral degenerates, whose teachings are calculated to undermine the character and sap the manhood of our race.

The present trouble originated more than two years ago. On May 18th, 1906, the General Secretary of the American section drew attention by circular letter to the fact that rumours had for years been current in India, Ceylon and England that one of the most prominent Theosophist lecturers and workers—Leadbeater to wit—had been teaching pernicious habits to boys placed under his charge. A memorial embodying the evidence, which was signed by the directors of the Esoteric section, otherwise known as the inner section of the Theosophical Society, was addressed to Mrs. Besant, a copy at the same time being sent to the member whose conduct was impugned. The charges were admitted, and the practices defended by him, but were strongly condemned by Mrs. Besant, who, however, expressed the opinion that his motives were sincere.

A committee of inquiry was immediately formed and a sitting held in London, presided over by the late Colonel Olcott, and attended by Mr. Leadbeater and several representative Theosophists. Mr. Leadbeater admitted the charges. Prior to the meeting he had addressed a letter to the chairman, in which his resignation was tendered. The chairman produced this letter, and the question before the committee was not the guilt or innocence of Mr. Leadbeater, since guilt was admitted, but whether his resignation should be accepted, or he should be expelled from the Society. He was allowed to resign.

It seems incredible, but it is the fact, that immediately this loathsome brute resigned, a campaign in his favour was opened. In April, 1908, notice was given of a resolution to be moved at the convention to be held in the following July of the intention to ask Mr. Leadbeater to rejoin the Society. In April, 1907, Mrs. Besant declared that his re-

admission could only be allowed on his publicly repudiating his teachings, and in a letter written in August of that year she wrote:—

Any proposal to reinstate Mr. Leadbeater in the membership of the Theosophical Society would be ruinous to the Society.....I should move on the Theosophical Council, the supreme authority, that the application for membership should be rejected.

This is the sort of letter that one would naturally assume would be written in the circumstances by Mrs. Besant. But in July last, her attitude had completely changed. She offered no explanation of that change, but from that time onwards she has been in favour of the reinstatement of Mr. Leadbeater. A resolution was moved at the convention held in July in favour of her policy to reinstate him in any work he was willing to do for the Society. This resolution was lost by a majority of two, but the agitation in favour of re-admission was continued, and being unable to further resist it, and disgusted with the whole business, its best men, as we have stated, have left the Society.

It is an amazing story, and it is not pleasant to think that there should be a substantial section of the Society in favour of re-admitting Mr. Leadbeater, an individual who, instead of being permitted to work with decent men and women, should be tied to a cart tail and flogged from Temple Bar to Aldgate Pump.

We have practically demolished the Abode of Lust at Spaxton, and we now call the attention of the Public Prosecutor to the conduct of this man Leadbeater. The details of his doings—for he has not confined himself to mere teaching—are easily available; and it will be nothing short of a scandal if matters are allowed to drift.

Plain Words to Mrs. Besant.

Our exposure, last week, of the filthy doctrines, and practices, of the man Leadbeater has aroused widespread indignation. The topic is an unsavoury one, and we would gladly avoid it, but the fact that the society has branches and ramifications throughout the world, and that Leadbeater is about to be re-admitted to its Council, renders it necessary that we should say a few plain words to the President, Mrs. Annie Besant.

Mrs. Besant, as all the world knows, is an extraordinary woman. Originally the wife of an orthodox clergyman of the Church of England, she seceded from both her husband and his faith and became intimately associated for several years with the anti-theological work of the late Charles Bradlaugh. One of the penalties she paid was that of being deprived by the Courts of the custody and the society of her children—but she bore it bravely; for she is a brave woman. Then she got into trouble over the publication of the notorious "Fruits of Philosophy"—a book intended to place within the knowledge of the man and woman in the street the medical aspect of the population question which had hitherto been found only in expensive works. And then another change came over her and from the purely materialistic, iconoclastic teacher of militant agnosticism, she became transformed into a romantic dreamer of spiritual ideas and espoused the esoteric, or inner, faith of Buddhism,

which is called Theosophy. Her force of character, her personality and her wonderful eloquence soon asserted themselves, and ere long she was elevated, by a common consent, to the throne of the High Priestess of the sect. In that position she reigns to-day, wielding an empress's authority over her people. Her headquarters are in India.

Our immediate quarrel is with the British Section, of which the man Leadbeater was a shining light. We narrated the circumstances under which, on an undefended charge (for we decline to treat justification as a defence), of polluting the morals and undermining the character and latent manhood of youths, he was practically expelled from the Section, and how, at the instance of a certain faction, he was about to be readmitted, with the result that most of the best and respected leaders of the Section had tendered their resignations. And we now propose to carry the matter a step or two further, as during the past few days there have been developments.

In the first place, we have before us the February number of the *Theosophical Review*, edited by Mr. G. R. S. Mead. It contains a notice that "the present number will terminate the publication of this journal," and the Editor intimates that the collapse of the *Review* is due to "the action of the President and General Council of the T.S., supported by the vast majority of the society, in what is known as the Leadbeater case."

We have also before us the January number of the *Theosophist*, the official organ of the society, published at Adyar, Madras. In this number, Mrs. Besant, speaking as President of the Theosophical Society, refers to the Leadbeater controversy, and defends her action in the matter. It may be useful if we give her account of the position as it presents itself to her. Mrs. Besant writes:—

The General Council of the T.S. has decided by a majority composed of 13 general secretaries, its 4 official members, and 4 out of the 7 additional members---21 in all, that "there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the society which he has in the past served so well." The General Secretary for Holland joins in this, but with one of the additional members wishes an investigation into the charges made against him, so that he may be cleared publicly, the General Secretary himself being satisfied. One member only is against him, the remaining one and one General Secretary have not voted. One of the difficulties in the investigation asked for by two members is that the charges are anonymous and second-hand---there is no first-hand accuser and no name of an accuser. Another reason against it is that the huge majority of the society are sick of the turmoil caused by a few irreconcilables, and desire to see the society at its proper work."

And after giving some personal details, and mentioning that Leadbeater has promised to discontinue his "teachings," Mrs. Besant goes on to say:—

My loved and honoured friend and colleague knows how gladly I would invite him back earlier (earlier, that is to say, than February, 1910), if my promise did not stand in the way and render it impossible. But while I cannot reinstate, the highest authority in the T.S. has declared that there is no obstacle in his way if he chooses to return. and more than one section even before this declaration had signified its wish to have the honour of enrolling him among its members

There is more than one statement here which is not in accordance with fact. For example, Mrs. Besant says that one of the difficulties of

the investigation asked for is that the charges are anonymous and second-hand---there is no first-hand accuser and no name of an accuser. Mrs. Besant must know that this is an untrue statement. The charge against Mr. Leadbeater was made by the father of one of his victims, who wrote to an official stating the facts and signing the letter in his own name. And yet Mrs. Besant says there is no accuser! Mr. Leadbeater has never repudiated the teachings--*and practices*--with which he is charged. All that he has done, and that, as he says, out of deference to Mrs. Besant, is to undertake not to give any more such teachings. He has neither recanted nor repudiated.

As to the action of the British section of the society, it is too soon to say what it will be. Individual members in considerable numbers have already retired from the Lodge in consequence of its consenting to discuss the question of the return of this man Leadbeater to its membership, and we are now informed that the referendum vote upon the question is to be taken by secret ballot, and that the voting papers have just been sent out. It will, therefore, probably be known in the course of the next few days whether the majority of the English section is willing to tolerate the return of this beast or not.

Meantime, Mrs. Besant is evidently afraid that the quarrel will destroy the British section, as undoubtedly it will, and the following statement has been issued by the Editor of the *Theosophist*:—

At the moment of going to press, I have received unofficial notice of a cable from India to announce the granting by the President of permission to form an independent international section to which members may belong who are unable to accept the views of the majority in the present difficulty, thus enabling them to remain in the Society without sacrifice of principle.

We have no right to predict the course that the dissentient members of the English section of the T.S. may think fit to take, but we shall be surprised if they consent to join any new society, whatever it may be called, that has Mrs. Besant for its official head. The question at issue is one that all men may understand. It is a plain issue, and admits of only one answer from clean-minded and intelligent persons. The man Leadbeater has been guilty of some of the filthiest doings known to men, conduct subversive alike of health and morals, and practices, we may add, which have brought him within the criminal law of England. The question at issue is whether a dirty scoundrel of this kind shall be tolerated or not within the ranks of a society which, whatever may be said of the views of its members upon theological subjects, has hitherto been supposed by most of us to be carried on by decent men and women. Most of the members who are entitled to that designation have already retired. We are unable to understand how any man or woman claiming it can remain in the society now that it is plain that another attempt is to be made to bring back Leadbeater, and in doing so to associate the society indelibly with the noxious teaching and practice for which he has gained an infamous notoriety.

We appeal to Mrs. Besant. We have followed her career for upwards of thirty years. We sat at her side the first time she ever addressed a public audience. We have been amongst her most enthusiastic admirers. But she must pull herself together. She is not a

Smyth-Pigott. But unless she forthwith disowns the vile Leadbeater we must place her in the same category—that of a spurious religious teacher, preying upon the intellectual slavery of unreasoning and hypnotised disciples. We speak plainly—for the occasion is not one for trifling. Mrs. Besant must either prove herself a pure woman, or stand condemned as an avowed ally of a dangerous sexual pervert—a loathsome moral degenerate. We call upon her to make choice.— “John Bull.”

The Charter of the 1st French Republic.

Promulgated on the 3rd Oct. 1789.

1. All men are born and continue free and equal to rights; social distinctions are purely conventional.
2. Society is an association of men to preserve the natural rights of men.
3. Sovereignty resides in the Nation: all authority vested in an individual or a body of men, comes expressly from the Nation.
4. Liberty is the power of doing what we will, so long as it does not injure another; the only limits of each man's natural right are such as to secure the same rights to others, these limits are determinable only by the law.
5. The law can forbid only such actions as are mischievous to society “*Quod lex non vetat, permittit.*”
6. Law is the expression of the general will; all citizens have a right to take part, through their representatives in the making of the laws; law must be equal for all; all citizens have equal rights (according to their fitness) to fulfil all offices in the State.
7. Accusation, arrest, detention can only be in accordance with the law, which all are bound to obey.
8. The law must be reasonable; it must not have any retro-active force.
9. Every one is to be deemed innocent till he has been convicted; persons under arrest on suspicion must therefore be treated gently.
10. All men are free to hold what religious views they will, provided they are not subversive of public order.
11. Freedom of speech, of writing and printing (save in cases reserved by the law) is one of the most precious of the rights of man.
12. A public force is need to guarantee the rights of man; such a force is for the benefit of all, not of its own class.

13. To support such force a common contribution is necessary; it is to be equally laid on all citizens according to their means.
14. All citizens have a right to show (personally or by representatives) that such public contribution is necessary.
15. Society has a right to demand from every public servant an account of his administration.
16. A Society, the rights of which are not assured, the power of which is not definitely distributed, has no constitution.
17. Property being an inviolable and sacred right, no one can be deprived of it, save when public necessity, legally established, evidently demands it, and then only with the condition of a just and previously determined indemnity. Nobility, peerage, hereditary distinctions, distinctions of elders, feudal régime, patrimonial justice, titles, denominatives or prerogatives thence derived, orders of chivalry, corporations, &c., which required proof of nobility or presupposed distinctions of birth "were all declared to be swept away."

—Encyclopædia Britannica. Article :—France.

Sayings of the Omniscient Buddha.

ANGUTTARA NIKAYA,
DASAKA NIPATA.

(*Continued from the last Number.*)

92. Anāthapindika approached the Exalted One. The Exalted One said that he who abstains from the five fears, becomes a partaker of the four saintly adjuncts and is assured of the Wisdom's bliss. The five fears are :—

Abstaining from giving pain by violating the first precept of destroying life, abstaining from taking others' things, abstaining from sensual indulgence, abstaining from lying, abstaining from taking liquor.

The four saintly adjuncts are :—faith in the Buddha, in the Dhamma, Sangha and in the observance of the complete pure life; and the Wisdom's bliss consists in the contemplation of the 12 Nidānas.

93. Savatthi. The Exalted One at one time was staying at the Jetavana Monastery. Anāthapindika left Savatthi in the noon to visit the Exalted One; but the thought came to him that the time was not proper to see the Exalted One inasmuch as He loves solitude, and he therefore decided to visit the monastery of other ascetics; and approaching the place he heard the ascetics shouting and howling and engaged in vulgar conversation. The ascetics seeing Anāthapindika spoke to one another and bade them to be silent as a disciple of the Ascetic Gotama was approaching; and they remained silent. Anāthapindika having exchanged salutations sat, and the Ascetics questioned Anāthapindika about the views of the Ascetic Gotama. Anāthapindika replied thereto that he does not know the views of the Exalted One; thereupon the ascetics asked him regarding the views of the Disciples of the ascetic Gotama, and Anāthapindika again professed ignorance; and the ascetics then asked him regarding his views. Anāthapindika answered that it is not difficult to declare his views, and asked them to state their views first and that he will later declare his views. Whereupon a certain ascetic said that the world is eternal and that all other views are incorrect; another ascetic said that the world is not eternal, another ascetic said that the world is finite, another said that it is infinite &c. Anāthapindika replied that the holding of these theories depended on the suggestion of others, and that all theories that are finite are dependent on causes; and that they are changing and therefore they produce pain. Anāthapindika enunciated his views of non-egoism. The ascetics accepted his explanation in silence, and seeing them crest-fallen Anāthapindika left the place and came to the Exalted One and related the whole affair. The Exalted One expressed His delight having heard of the answers given by Anāthapindika.

94. Champa. The Exalted One was staying at the Monastery on the Gaggara Lake. Vajji Yamāhita the house-holder, approached the Monastery of the ascetics who seeing him bade each other to be silent. Yamāhita having exchanged greetings took his seat. The ascetics questioned Yamāhita whether it is true that the ascetic Gotama condemns asceticism absolutely. "No, the Exalted One does not condemn asceticism absolutely." The Exalted One condemns that which is to be condemned and praises that which is to be praised. The Exalted One is an analyst. He is not (ekamsavādi) one-sided. The ascetics began categorically to condemn the Exalted One and the Vajjian Yamāhita categorically explained the true position of the Exalted One. The ascetics became silent and the Vajjian Yamāhita got up from his seat and came to the Exalted One and reported the incident. The Exalted One praised the Vajjian and began explaining the position that He takes regarding asceticism, co-operation, exertion, emancipation.

95. Uttiya, the wandering ascetic, came to the Exalted One and having exchanged greetings asked the Exalted One "Is the world eternal, is that alone true, the rest is false?" The Exalted One answered that he does not say so. Uttiya then asked whether the world is not eternal? The Exalted One answered that he does not say so. Uttiya continued asking whether the world is infinite or finite, whether the life principle is the same as the body or not; whether the beings live after death or not &c. To all these the Exalted One answered that He does not say so. Uttiya thereupon asked what does the Venerable Gotama teach? To which the Exalted One answered that He teaches His disciples the Path of Purity for the realization of Nirvāna. Uttiya then said that the whole world or half or one-third thereof might thereby be destroyed. The Exalted One remained silent. Ananda who was sitting close by thought that Uttiya should be saved from fostering a heretical thought inasmuch as he would think ill of the Exalted One in not answering and settling his doubts. Ananda by making use of a parable wherein a King had ordered the building of a city well fortified with only one entrance, which was entrusted to a capable man who knew whom to give admission and whom to refuse, showed the nature of the Exalted One who shows the Path to Nirvāna.

(To be Continued.)

Optimism of Buddhism.

Buddhism is the religion of Wisdom and Love. It is not a speculative metaphysic, nor is it a revelation with theological dogmas. Ethnic Religions of the world are either monotheistic or polytheistic. Some are based on a belief in a god and some on the belief in a soul.

Such religions as are based on the conception of the existence of a god exist on the strength of a priestly hierarchy, which enslaves man to believe on certain dogmas, which are absolutely immaterial for the right understanding of Truth. Men believe in a deity as a matter of habit and as the majority of men are half insane, it is easy for the leaders of a community to bind them by certain dogmas and keep them under control by holding out threats of an eternal hell, where they are to undergo an everlasting roasting. The priestly hierarchies have invariably adopted the easier method of keeping men's souls under their control than their bodies, neglecting the practical aspect of morality so necessary for the development of their higher nature. It is strange that in the

religions in charge of priests the question of self-culture and mental purity is altogether forgotten. The priests are more concerned about the exterior form of worship than about inward spiritual progress. They create the god to suit their own purpose, formulate prayers, and adopt rituals which the believer is expected to obey and carry out under their guidance. In ritualistic religion, morality is neglected and justice is enforced, not by the standard of righteousness, but by the low standard of might, and the gods are supposed to be appeased by certain sacrifices. There is no moral exhortation appealing to the higher nature of man, and if he does wrong it is the deity that has to be appeased, which is easily done by bribery in the form of sacrifice and payment of money to the priest. In religions positing a god there is very little of humanitarianism, and the energy that is required for the amelioration of humanity is directed to the god through whose favour the priestly hierarchy thrives. In all countries where there is a dominant priesthood it is impossible to expect a high morality and a cultured people. The larger happiness is sacrificed for the gain of the few. Along with the morality of monotheism the pernicious effects of fatalism follow, and individual effort is sacrificed by the inculcation of unhealthy ideas of predestination. Where monotheism and fatalism have failed, nihilism has also been successful in elevating a people. For a time it is possible by force of arms to keep a people under subjugation; for a time it is possible to keep a people under the control of a priestly hierarchy, but the permanency of these conditions is against the moral laws of evolution. Therefore they exist only for a time. History shows that great empires have fallen; and the dark ages of the priests have vanished with the dawn of learning and with the progress of science. When science becomes materialistic helping the growth of the physical comforts of the body there is danger ahead, as we see in the increase of armaments of warfare. Men in search of god and soul have always been guilty of having committed atrocities, as we learn from the study of the lives of certain religious reformers. In their devotion to the particular deity they worship, they have forgotten their duty to man, and living man has been sacrificed to the glory of a phantom god.

Buddhism has never been guilty of preaching about things which it cannot prove. What it cannot prove is kept in the background. What it can prove it accentuates and calls it a Truth. It observes silence on questions which end in insanity, and safeguards the individual by warning that there is danger ahead. The man who is in search of his phantom (atman) soul is like the blind man in a dark room trying to find out the black cat, which unhappily was not there.

The Buddha was born in India. As a youth he lived in an atmosphere of pleasure, surrounded by everything to delight and cheer his heart; but the young Prince, by analytical reflection, discovered that in the domain of phenomena the law of disintegration was absolute. That which is subject to change can never be the object of attachment to a serious mind. History does not show a single instance of a royal personage ever having abandoned the joyous pleasures in search of Truth with the exception of the Prince Siddhārtha. He was still in the bloom of youth when he left the palace in search of the *summum bonum* of absolute happiness. If the Prince was actuated by pessimistic ideas he would have ended his life when undergoing the bodily mortifications on the banks of the river Neranjara. No pessimist would persevere in the path of strenuous exertion. The young Prince having found no satisfaction in hedonistic pleasure, adopted the ascetic life to realize a higher happiness, and when he found that asceticism is positively destructive to experience the exalted state of conscious happiness, he abandoned for ever the painful path of bodily torture. He looked back to his child experiences and found that as a child he had enjoyed perfect contentment when sitting under the shade of the Jambu tree. He thereupon formulated a system for his own guidance based on child psychology, avoiding the extremes of hedonism and asceticism, which helped him to discover Truth and the Way to realise consciously the state of absolute happiness. Nowhere in Buddhism do we find sense pleasures condemned as unworthy of man's aspirations. On the contrary it is held out as the result of a virtuous man's meritorious deeds. What the Buddha pointed out was that attachment to fleeting pleasures and clinging tenaciously to sense impulses under the ignorant belief that they are permanent, ultimately produces sorrow. One may feel the pleasantness of taste without the *chandarāga*. It is the *chandarāga* (attachment) that the sensible man has to control, so as not to be a slave to his own five sense organs. Instead of being a slave he has to be a master of philosophy.

Pessimistic impulses can never urge a man to adopt a life of strenuous activity; no pessimist can inspire men to do heroic deeds. Pessimism can preach sorrow and asceticism, not the purifying faith of absolute freedom. A pessimist has a tendency to show anger to curse, to swear, to weep, to exhibit signs of self-glorification and a morbid discontent. We find signs of megalomania in the lives of other religious founders. In the chapter on "Happiness" in that incomparable Pāli poem the *Dhammapada*, are the following verses uttered by the Buddha:

Ah! live we happily in sooth
Unangered 'mid the angry;
'Mid angry men let us unangered live,

Ah! live we happily in sooth,
 Unailing 'mid the ailing;
 'Mid ailing men let us unailing live.

Ah! live we happily in sooth,
 Without greed (lust) among the greedy (passionate)
 'Mid greedy men let us live free from greed (lust.)

Ah, live we happily in sooth—
 We who have nothing :
 Feeders on joy shall we be,
 Even as the *devas* of splendour.

Victory breedeth anger,
 For in pain the vanquished lieth :
 Lieth happy the man of peace!
 Renouncing victory and defeat.

There is no fire like passion
 No evil luck (crime) like hate
 No pain compared to finite elements
 No happiness higher than peace.

Hunger the supreme disease
 Existence (finite) the supremest pain
 To know that this is really so
 Is Nirvāna, happiness supreme.

The greatest gain is health,
 The greatest wealth content,
 Confidence is the best of kin,
 Nirvāna happiness supreme.

When he drinketh the juice (essence) of seclusion (solitude)

And the juice of quietude (Nirvāna)
 Painless is one, and guileless
 Drinking the juice of joy in the Doctrine

Good is the sight of the (Holy Ones) Elect;
 Living with them is happiness ever;
 By not seeing fools
 May man be lasting happy.

Walking in company with fools
 One suffereth all his life :
 Painful the society of fools,
 As if with an enemy ever;
 But happy the society of the wise
 Like meeting with kinsfolk,

Therefore 'tis true :
 The wise, intelligent and learned man
 Patient, devout, elect,
 That upright soul, distinguished, follow ye,
 As the moon the starry path."

—A. J. EDMUNDS.

Buddhism accentuates on the development of consciousness, in as much as happiness and misery is of the mind and a product of the mind. To bring the mind under control, to lead it in the path of an Exalted Righteousness, to make it the guide of his actions, the science of Paññā (Wisdom) was elaborated by the Tathāgata, and the especial requisite to qualify oneself for the acquirement of this supremely exalted Wisdom is the consciousness of leading the purifying Brahmachāriya (celebate) life of perfect holiness, untainted by the contaminations of lust and mammon. The science of perfected Wisdom is the inheritance of the perfected life, and the Master of the SCIENCE known as *Vimutti Nāna dassana* is the emancipated Saint, the ARHAT, who receives the homage of gods and men. He has become a Visuddhi deva, a God of holiness and is therefore "immeasurable as the great ocean."

H. D.

"Buddha Sakya-Muni."

We published here a short review of the above book by Mahamahopadhyaya Satis Chandra Vidyabhusana, M.A., Ph. D.—

"Buddha Sakyamuni—a historical personage who lived towards B. C. 390-320, His life and preachings, his salutary influence on the civilization of the entire world. Second Edition, revised with additions., Paris 1907." Such is the title of an interesting popular work on Buddhism, written in French by a Russian lady named Sophie Egoroff. The work consists of six chapters, treating of Buddha with reference to the history of his ancestors, his age, personality, asceticism, attainment of Buddhahood, teachings, Nirvana etc., besides a historical sketch of the religious sect, founded by him. To the main book are added some appendices, embodying special notes on Aryan architecture, period of

Asoka and similar other subjects besides a literal translation of portions of the Buddhist canonical works.

The authoress has derived her information from numerous original documents as well as from the researches of eminent scholars on Buddhism, and a great merit of her book consists in its facts being clearly set forth in a style which is natural and flowing. In the Introduction, she states:—"Whatever had been said and written on the life of Buddha before I began my lectures on Buddha was based on Buddhist religious works which were composed at the beginning of the Christian era by Buddhist monks—I mean books like *Lalitavistara* etc. These books are full of descriptions of miracles which attended the birth of Buddha, and continued during his life. It is precisely owing to these that there are two opinions on Buddha Sakya-muni. The Buddhists regard him as a Divinity and offer prayers to him. Men of science regard him more as a legendary person, because they have no confidence in books, full of miraculous stories." She goes on to describe how Senart regarded the story of Buddha's life as a sun-myth and contributed to the spreading of the belief that Buddha was a legendary person. She cites Minayeff as a contrast to Senart inasmuch as the former strongly believed that at the commencement of great historical movements, important personalities, appear everywhere and at all time. She then mentions the life of Buddha written by Oldenberg as an attempt at a historical rehabilitation of the life of Sakyamuni. Burnouf is also mentioned favourably as a historian of Buddhism. The Introduction concludes with the following observation on the influence of Buddhism:—"Traces of Buddhism and of its influence are visible in the biers of the mummies which were found at Antinœ by M. Gayet. On the clothings of these mummies is seen the *Svastika* or the cross with four hooks, an emblem of Buddhism, and in the middle of the forehead of some of the mummies is traceable the luminous protuberance which characterises the perfect Buddha. These persons of pagan or Christian faith, who wish to be accompanied to their tombs by Buddhistic symbols, reveal to us all their admiration for the pure and bright law of Buddha Sakyamuni."

One of the most important points, raised in the book, is the date of Buddha. The Pali chronicles of Ceylon and some of the Tibetan authorities place the Nirvana of Buddha at 513 B. c. and 433 B. c., respectively. According to most of the European scholars, Buddha lived during 480—400 B. c. But our authoress designs him to 390—320 B. c. As this is a question which deserves our best attention, I state below the grounds on which she bases her conclusion.

(a) The first document, which proves that Buddha lived in the 4th century B. c., is the code of *Manu* which reflects to us the

Brahmanic period, such as was known by Megasthenes who was in India 300 years before Christ. This code, which must have been composed about 400 B. C., helped to establish the power of Brahmins, and rendered the life of other classes very painful. This sad condition necessitated the coming of a reformer like Buddha soon after the composition of that code, that is, about 390 B. C.

(b) The second document is the Buddhistic chronology which says that under the reign of Asoka was convoked a council, which was attended by monks who were contemporaries of Buddha. This shows that the epoch of Asoka was very near to that of Buddha. As Asoka ascended the throne of Magadha in 272 B. C., we shall not be far wrong if we place the Nirvana of Buddha at 320 B. C. Asoka has received the doctrine of Buddha, in all its purity. Very little time had passed after the death of Buddha and no alteration had yet been made in his doctrine. The disciples transmitted the doctrine with great enthusiasm; and it was adopted with the same sentiments.

(c) The number 256 of Asoka's inscription at *Sarnath* should not be counted as full 256 years, but only 128; the Chinese (Tibetan) historian, Taranatha, says that in India it was a custom to count a half year as a full one. The number 256 stands, in the opinion of our authoress to denote that the inscription was made 128 years after the time of Buddha's Illumination.

* * *

As an excuse for undertaking to write a biography of Buddha, our authoress very touchingly observes:—

"I wished well for my country a liberator like Buddha, some one who like him would arrive to proclaim there peace, and to destroy all religious fanaticisms, because where ever one believes in the divinities, and where one is attached to rendering them a cult of ritual ceremonies, there is no true religion—that of justice, kindness and highly enlightened tendencies. Wishing to serve humanity and having sympathy for martyrs and for those who are going towards privations and sufferings, I have borne a life isolated enough in order better to be able to concentrate my ideas." Elsewhere she remarks:—"Let Buddha Sakyamuni be mentioned and honoured as the first Sublime Socialist who inspired all men with the luminous idea of fraternal community, and with his vigorous hand turned the Wheel of the Law, and directed mankind towards the path of peace, equality, brotherhood and towards bliss of knowledge. His luminous wishes—the union of the races of all the world will soon be realised."

That our authoress has thoroughly appreciated, after careful study, the significance of the great spiritual movements in India appears from the following passage which occurs in the learned Introduction to her work :—

“To study the history of the world, and to ignore the history of India, is tantamount to having an unjust idea of the development of historical events, nay, a false idea of the civilisation of the entire world.”

SATIS CHANDRA VIDYABHUSANA.

19th November, 1908.

Buddhist Shrine Restoration Society.

B.

Circular.

The B. S. R. S. which was founded in January 1906 has now, after three years of constant communication with Buddhists of all sects all over the world, succeeded in formulating a definite programme for the attainment of its principal object—namely the restoration to Buddhists of those rights which they can justly claim in the great Temple at Budh Gaya but which have of recent years been usurped by the Hindu Mahunt (or Priest) of that place.

2. The principal grievances of the Buddhist community regarding Budh Gaya have been formulated somewhat as follows:—

- (a.) The claim of a Hindu Mohunt to exercise the fullest rights of all descriptions—religious as well as proprietary—over a temple which is admittedly of Buddhist origin. This claim has been preferred by the present Mohunt on more than one occasion in writing.
- (b.) The painting by the Hindus of *tilaka* marks on the forehead of the Great Image of Buddha and the clothing in with Hindu vestments. Their object in so doing is to endeavour to make it appear that this image is in reality one of Vishnu.
- (c.) The refusal of the Mohunt to allow the installation of other images in the Temple or to permit of

any permanent embellishments being fixed by Buddhists.

- (d.) His claim to appropriate all offerings, whether of Buddhists or not, made to the Temple.

3. These grievances have long been a source of disturbance to many Buddhist pilgrims and others, and it was principally with the object of removing them that this Society was started. It has now been decided by the members of the Society that the only method of securing their ends is by filing a suit against the Mohunt of Budh Gaya in the Courts of Law with the object of placing a limit upon the rights claimed by the Mohunt and of defining the rights claimed by the Buddhists. Counsel's opinion has been taken as to how this may best be done, and the attached "opinion" will show the advice which the Central Committee of the Society has received in the matter.

4. A perusal of this document will show that the Society's legal advisers are of opinion that a suit may successfully be brought against the Mohunt the result of which, in the event of their winning it, will secure for the Buddhist community the following points:—

- (a.) A limitation of the Mohunt's claim to absolute rights of every description in the Temple and grounds at Budh Gaya.
- (b.) A definition of the rights of the Buddhists therein.
- (c.) An injunction forbidding the Mohunt in any way to paint or clothe the Image of Buddha in the big Temple.
- (d.) The right of the Buddhists to instal images etc. in the Temple, and to erect permanent embellishments.
- (e.) An injunction to restrain the Mohunt from appropriating, as he has done in the past, offerings made by Buddhist pilgrims to the Temple.
- (f.) And generally, the right of the Buddhists to perform their own worship in their own way, unhampered by any restriction or limitation imposed by Hindus.

5. Such a charter of rights as this would effectually safeguard Buddhist interests for ever at Budh Gaya, and would do away once for all with the disabilities under which they now suffer as enumerated in para 2, and it would appear incumbent upon all Buddhists to co-operate with the Society in their endeavour to bring about so desirable a result. The Society is now proposing to follow the advice of their legal advisers as formulated in the

attached "Opinion" and to file a plaint against the Mohunt of Budh Gaya, and it is with the object of securing co-operation and practical support that this letter is now being issued. It is estimated that before beginning the legal proceedings it is necessary that the Society should have at its disposal a sum of at least Rs. 25,000 and subscriptions towards collecting this amount are now invited. These subscriptions will be received and accounted for by the Honorary Secretary of the Central Committee.

6. In conclusion the Central Committee desires to invite the especial attention of Buddhists of all sects and of all countries to the proposals which they are now advancing. Budh Gaya is universally admitted to be the most sacred and the most renowned Shrine of Buddhism, and its practical usurpation by a Hindu community has long been a source of grievance and distress to all true Buddhists and to their many sympathisers all over the world. And it has been pointed out to the Central Committee of the Society by their legal advisers that the claims of the Hindus to turn Budh Gaya into a Hindu Shrine and to convert the image of Buddha into one of Vishnu are becoming more difficult to contest with every month and every year that passes. The time for talking has in fact gone by and the time for action has arrived; and if Buddhists really desire to preserve this ancient Shrine for the purposes of their own religion and to prevent its becoming a Hindu Temple, it is now incumbent upon them to afford their fullest support and to extend their fullest sympathy to this the only practical method which, so it is believed, can be devised to safe-guard their interests.

By order of the Central Committee.

CALCUTTA,
9th March, 1909.

Honorary Secretary.
B. S. R. Society.

A.

Opinion of Mr. Sarada Charan Mitra, M.A., B.L., late Judge of the High Court, Calcutta.

1. I have no doubt that the Mohant of Budh-Gaya has legal ownership of the great Budh-Gaya Temple and its compound and surroundings. He holds under a grant of the village Taradih to one of his predecessors, the grant being one of 1727 A.D. from the then Emperor of Delhi. It

is true that the Temple is not mentioned in the grant but there was no reservation, and the fixtures must have gone with the land. Since then the civil right of the successive Mohants has been frequently recognised by the British Government and the Burmese Buddhist Government. The Mohant had continuous possession such as was possible in the early days, when a part of the Temple and the surrounding &c were covered with sand. It is also clear from the survey map and the recent survey made in the Rest-House case that the Temple is within Taradih. In my opinion it will be useless to contest the legal ownership and juridical possession of the Mohant. He has, according to the law of India, the *de facto* as well as the *de jure* of rightful possession.

2. But the Temple was erected and kept up by pious Buddhists and was from the remotest times used as a Buddhist Temple. The successive Mohants have recognised it as a Buddhist Temple and allowed free worship by the Buddhists. The followers of the Brahmanical faith never before 1895 worshipped the image of Buddha in the Great Temple. In or about the year 1896 a kind of spurious Brahminical worship was commenced, but it was evidently a sham, although it has been formally kept up. The Temple and the image have always continued to be and are even now Buddhistic and the different sects of Buddhists have the fullest right of worship in their respective ways. The Mohant cannot oppose such worship on the ground of adverse possession or any other legal ground.

3. There is no bar to limitation as the right of the Buddhists has never been denied or active opposition ever set up. There is evidence of the strongest character that, for a very long time, the Buddhists have exercised their rights. The late Mohant Hem Narayan Gir expressly admitted such right, although his own Civil rights were recognised by the British Government and the Buddhists. The bar of limitation may be successfully set up by the Mohant as to proprietorship, but not to the rights of the Buddhists to have free access and to perform worship according to Buddhist ways.

4. In my opinion a suit may successfully be brought by the Buddhists to have declarations and reliefs as to the following matters:—

- (a) For definition of the respective rights of the Mohant of Budh Gaya and the Buddhists.
- (b) For free access of the Buddhists into the Temple and its compound and surroundings.
- (c) For declaration of right of the Buddhists to worship according to their own ways and practices in Buddhist countries in the Temple and compound.
- (d) To prevent the Mohant by injunction from decorating the Image or painting it in a manner opposed to Buddhist practices or to interfere in any way offensive to the Buddhists.
- (e) For regulation as to appropriation of offerings by the Buddhists.

- (f) For regulation as to mode of and limit to Brahminical worship, if any.
- (g) For a scheme for the above and such other matters.
- (h) For declaration of privilege to erect permanent embellishments in the Temple and compound.

The following practices may be referred to as incidental to Buddhist worship:—

- (a) Burning of lights.
- (b) Keeping of images of Buddha in the Temple.
- (c) Burning of incense.

5. My advice is that the Shrine Society should elect at least five Buddhists to sue for themselves and other Buddhists, leave being taken under order I rule 8. The plaint should state facts so far as ascertainable from earliest times, assert the right of the Buddhists to worship in their own ways and ask for the above reliefs as also such others as pious Buddhists may suggest.

SARADA CHARAN MITRA.

2-3-09.

To the Secretary to the Government of India,

Home Department.

SIR,

The Central Committee of the Buddhist Shrine Restoration Society have directed me to submit for your information copies of the enclosed papers which will show what progress has been made by the Society since it last had the honour to address the Government of Bengal and what steps the Society is now proposing to take to secure the objects which it has in view. From paper A you will observe that counsel's opinion has been taken as to the possibility of the Society contesting the full religious rights now claimed by the Mohant of Budh Gaya in the temple and grounds at that place and our legal adviser is of opinion that a suit may successfully be brought against the Mohant on the grounds shown. And paper B will show that the Society is now issuing an appeal to its supporters and sympathisers with the object of securing funds to carry this advice into execution.

2. The Central Committee of the Buddhist Shrine Restoration Society are in hopes that their proposals may meet with the approval and

sympathy of the Government of India, and they have instructed me to invite the attention of Government to previous correspondence on the subject of Budh Gaya which has passed between the Central Committee and Bengal Government and various Buddhist individuals and societies. Throughout the correspondence Government has steadfastly adhered to a policy of impartiality and non-interference, and the Society respecting such an attitude has hitherto refrained from addressing to Government any appeals for assistance or intervention. It is true that when the Society was first formed a memorandum was addressed to the Lieutenant-Governor of Bengal informing him of the formation and objects of the Society, and bespeaking his sympathy, and that the Tashi Lama made a similar verbal appeal to His Excellency the Viceroy. In both instances assurance of approval and sympathy were received and with these the Society has remained content.

3. The Government of India is aware that the original intention of the Society was to secure their objects by means of friendly negotiations with the Mohant on a basis of mutual compromise, but such an arrangement having been found for various reasons to be impossible, it has now been obliged to face the necessity of carrying the matter into the Civil Courts, and the grounds upon which such action may be taken will be found set forth in the attached "opinion" of Mr. Sarada Charan Mitra. This being the present state of the case, the Society now wishes to invite the attention of Government of India to a letter from the Government of Bengal, dated 5th May 1894 (in reply to a communication from Mr. H. Dharmapala) where it will be found that the Bengal Government whilst stating that they were not prepared to give any encouragement to the general objects of the "Maha-Bodhi" Society have remarked that:—

"Any well-grounded complaint that difficulties were imposed would meet with ready attention and redress at the hands of Bengal Government," and the Society would also wish to invite attention to the efforts which were made by H.E. Lord Curzon during the term of his Viceroyalty to secure redress for the grievances of the Buddhists at Budh Gaya.

4. A perusal of the correspondence contained in the records of the Governments of India and of Bengal in connection with Budh Gaya, as well as of the attached papers, will, in the opinion of the Central Committee of the B.S.R.S., show that the grievances of the Buddhists in reference to the state of affairs prevailing at that place are both serious and well-founded, and they desire, therefore, now to lay the whole matter frankly before the Government of India for the favour of their consideration. The Government of India has itself already a very strong claim to be consulted in all matters connected with the great Temple and its grounds at Budh Gaya, for it was Government which provided not only the greater part of the actual funds (amounting, it is believed to some two lakhs of rupees) but also the skilled labour and supervision which alone rendered possible the restoration of the Temple and its surroundings to their present state of beauty and order. All Buddhists appreciate the liberality and magnanimity of the Government of India in so doing, and before taking any step of an important character in reference to the shrine they desire to consult Government and to endeavour to enlist its sympathy and if possible its support.

5. In a word the considerations which the Central Committee of the Society desire to present to the Government of India are as follows:—

Buddhists in general having serious grounds of complaint against the Hindu Mohunt of Budh Gaya in reference to his claim to exercise absolute religious as well as proprietary rights over the Temple and grounds at Budh Gaya, and owing to his action in endeavouring to transform the Image of Buddha in the great Temple into an Image of Vishnu by defacing it with *tilaka* marks, &c., and for other causes; the B.S.R.S. representing a large section of the Buddhist world have decided to proceed against the Mohunt by process of law with the object of having a limitation placed upon his rights and of securing a definition of their own. But having arrived independently at this decision they now beg permission to lay the whole matter before the Government of India for the favour of consideration as to whether these grievances of the Buddhists, combined with the fact that Government itself as the restorer of the shrine has also strong claims to take a share in any action affecting the general status of the place, may induce Government to support the Society in their action either with pecuniary or other assistance.

The law-suit which will probably ensue will in all likelihood be prolonged and resolutely fought out; and the Society will value and appreciate any assistance, whether material or moral, which the Government of India may be prepared to extend to them in the defence of what they believe to be their legitimate and moderate demands for those rights of a religious character in their own sacred shrine which are now claimed and exercised exclusively by a Hindu Mohant.

I have the honour to be,
Sir,
Your most obedient servant,

The Vaisakha Festival.

**Celebration of the Lord Buddha Anniversary by the Maha-Bodhi Society
on the 4th May at the Dharmankur Vihara, Calcutta.**

Address of Rai Bahadur Norendro Nath Sen.

FRIENDS,—We are assembled this evening to celebrate the Vaisakha Festival in commemoration of the 2453rd Anniversary of the Maha Pari Nirvana, the 2498th Anniversary of the Abhi Sambodhi, and the 2533rd Anniversary of the Birth of the Sakya Prince Siddharta Gautama, the "Teacher of Nirvana and the Law." The Vaisakha Festival, which is also called the Jina Janma Mahotsava, is one of special solemnity for the followers of Gautama Buddha, and, indeed, it is to them what the Durga Puja

is to the Hindus and Christmas is to the Christians. At this moment, the Pancha Seela and the Pali Gathas are being recited by millions of men, women and children throughout the world. The name of Sakya Muni—Prince Siddhārta—the World-Redeemer—is rising from millions of throats, and from millions of hearts are going out the offerings of worship to Him who is regarded as the Holiest of Holy Beings. Our Anniversary celebration in Calcutta commenced in 1896; so this is the thirteenth celebration we are holding to-day. This Anniversary possesses a special interest, for, in two years more, we shall come upon the 2500th Anniversary of the Abhi Sambodhi, or the attainment of Buddhahood, by Gautama. According to traditional belief, great changes will take place in the world upon the expiration of the first half of the five thousand years succeeding the Abhi Sambodhi of the great Master. During the past 32 years, the history of Buddhism has been filled with epoch-making events. Buddhism has left an indelible impress upon the cultured mind of the West. The great scholars of Europe and America have been saturated with the spirit of Buddhism, and some of them have formally embraced the Buddhist faith.

Signs of the coming Buddhist revival are not wanting in any part of the world, and I would now draw your attention to a few of the Buddhist movements in Asia. The chief thing to be noticed is the number of European and American Bhikkus who have consecrated themselves to the cause of Buddhism, and are labouring with unselfish devotion to that end in various parts of Asia. In Ceylon, there are Bhikkus Nanatiloka and Punna Sagara—the one a German and the other a Dutch. In Burma there are Bhikkus Sasana Dhaja (an English journalist), Dhammaloka (Irish), Ananda Maitreya (Scotch), and Silachara (Scotch), the translator of Dr. Dahlke's "Buddhist Essays," which should be extensively read. Last year, I had occasion to call your attention to some important archaeological investigations carried on in India under the auspices of the Government. They had resulted, as I told you then, in the discovery of many wonderful relics of the early days of Buddhism. Since then the results of Dr. Stein's explorations in Central Asia have been made known, and they show, in a yet more emphatic manner, the part borne by Buddhism in the evolution of the civilisation of the present day. It appears that in the village of Damoko, on the route from Khotan to Keriya, Dr. Stein recovered a large number of manuscript leaves in Sanscrit, Chinese, and the unknown language of Khotan, besides many wooden tablets inscribed in the same language, and some in Tibetan. Most of these contained Buddhist texts. In the village of Niya, which is a small oasis in a vast tract of barren land, Dr. Stein had the satisfaction of seeing specimen after specimen of the ancient record and correspondance in Indian

language and script. The most valuable significance borne by these relics, of course, is the early connection between India and the rest of the Asiatic world. These relics are eloquent tokens of the influence which India, through Buddhism, exerted upon the far and near races. Dr. Stein also found a treasure case literally crammed with ancient manuscripts, paintings, and other Buddhist remains which had been walled up towards the end of the tenth century A.D., evidently, we are told, to save them from a threatened barbarous invasion. The manuscripts, paintings, and other things, brought by Dr. Stein, fill over a hundred big boxes. Dr. Stein has done a service to this country, the magnitude and importance of which it is impossible to over-estimate. His previous researches in Dir, Swat, Malakand and the Kafiristan, and later on in Kashgar and Chinese Turkistan afforded clear and irrefutable evidence of the existence, many centuries ago, of Hindu rule, not only in Central Asia, but in what is known as Turkistan, Chinese Kashgar, and the extensive territory from Malakand to the feet of the Pamirs. The result of his Central Asian explorations now establishes the fact that early Hindu civilisation was considerably influenced by Buddhism. With regard to Dr. Stein's discoveries, I may refer to the lecture which he recently delivered before the Royal Geographical Society of London, and which has brought out very clearly the wide-spread influence exercised by Indian classical art on Buddhistic temple worship throughout Central Asia during the early centuries of the Christian era. Dr. Stein related one important discovery. He was greatly desirous of examining a secret store of ancient manuscripts which had been accidentally discovered by a Taoist priest in the caves of the Thousand Buddhas, south-east of Tun-huang. The priest was quite ignorant of the character and importance of the treasures he was guarding, but it was after prolonged discussion that he consented to produce some of the manuscripts for Dr. Stein's inspection. These happened to be fine rolls of paper containing Chinese versions of certain Buddhist texts, which the colophon declared to have been brought from India and translated by Hsuan-tsang, the famous Chinese pilgrim, whom Dr. Stein is wont to call his patron-saint. Eventually Dr. Stein induced the priest to show him the secret chamber, containing the treasures. These were found piled up to a height of ten feet, and consisting of not only written documents, but fine paintings on silk and cotton, ex-votos in all kinds of silk and brocade, and steamers in various fabrics. The chamber was walled up about 1000 A.D., but some of the records dated back so far as the third century A.D. Dr. Stein's discoveries have been followed by others which are not less interesting to the student of ancient history. The Annual Administration Report of the Director General of Archaeology for the year 1906-07, which has just been published, contains accounts of

several important explorations made during the year, the most notable of which are those connected with Kasia and Sarnath. At the former site, Dr. Vogel has continued the excavation of Buddhist monasteries, the earliest of which appears to date back to the first century of the Christian era. He is stated to have found more than five hundred clay sealings, the great majority of which belong to a convent. These sealings, which have apparently been used for letters, cast doubt, in Dr. Vogel's opinion, on the supposed identity of Kasia with the ancient Kusinara, and this doubt has been strengthened by the discovery of a seal-die, bearing a legend which refers it to a community of friars at convent of holy Visnudipa. Visnudipa corresponds to the Vethadipa of Pali books, where a portion of the relics of Lord Buddha were deposited after his Maha Parinirvana, and with this place Dr. Vogel now inclines to identify the modern Kasia. At Sarnath the excavations would appear to have brought to light a great array of Buddhist monuments in the stupa area, belonging to various dates between the Mauryan epoch and the twelfth or thirteenth century A.D. Many Buddhist antiquities of value were recovered, including parts of a Mauryan railing with inscriptions and a Pali record of the second or third century A.D. In addition to these, an excavation that has furnished results of great import for the history of Buddhist iconographic art is that of the Betlek Pagoda at Pagan, in Burma, where a long series of terracotta plaques have been found built into the walls of an arched corridor of ambulatory, which surrounded the pagoda on all sides. These plaques, clearly cut and admirably preserved as they are, form a remarkably fine collection of illustrations of the birth-stories of Lord Buddha, as they were current at Pagan in the eleventh century of the Christian era, and besides throwing light on many points connected with the history of the Jatakas, constitute an important addition to our knowledge of the mediæval era. In the Madras Presidency, the famous site of Amaravati is said to have yielded another harvest of Buddhist inscriptions, marble rails, sculptures and other miscellaneous antiquities, from which it is inferred that the site was occupied by Buddhists as far back as the Mauryan epoch. I may add that Orissa teems with objects of archæological interest. The enlightened Maharajah of Mourbhanj has engaged the services of an Indian archæologist to carry on explorations in his State, which are leading to important discoveries in connection with the wide prevalence of Buddhism in Orissa in the past.

Well, brethren, there is to be perceived to-day a growing desire among educated Hindus to study the literature of Buddhism. The Buddhist Mission is taking a root in this country. There are two Societies in Madras—the Maha-Bodhi Society and the Sakya Baudhdha Society, both of which are doing excellent work. Here

in Calcutta we have two branches of the Buddhist Mission, one represented by the Maha-Bodhi Society under the Anagarika Dharmapala, and the other by the Dharmankura Sabha, of which the life and soul is Maha Thera Kripasharan. Both Societies have their own habitations. The building of the Dharmankura Sabha has cost about Rs. 18,000, and that of the Maha-Bodhi Society about Rs. 13,000. Buddhist pilgrims are afforded hospitable shelter at both of these places. The former has a Bengali journal of its own, called the "Jagajjoti," while the latter's journal, which is written in English, is called the "Maha-Bodhi Journal." The principal centres of the Maha-Bodhi Society are Buddha Gaya, Benares, Madras and Calcutta, and its parent branch is in Ceylon. In addition to the two Societies in Calcutta that I have mentioned, the Buddhist Shrine Restoration Society, which was founded in this city in January, 1906, has done immense service to the cause of Buddhism in India. After three years' continuous activity, it has now formulated a definite programme for the attainment of its principal object, namely, the restoration to Buddhists of those rights which they can justly claim in the great temple at Buddha Gaya, but which they have been deprived of in recent years by the Hindu Mohunt of that place. The tenth general meeting of the Society was held in the hall of the Asiatic Society of Bengal in January last, under the presidency of the Maharaj-Kumar of Sikkim. Among others, there were present Major W. F. O'Connor, C.I.E., Mr. W. Garth, Bar-at-Law, and Lama Jam-Yang, the delegate of the Dalai Lama of Tibet. Major O'Connor laid before the meeting an interesting account of the progress made by the Society in Japan, China and Burma during the past year. Since then, the opinion of Mr. Sarada Charan Mitra, regarding the Buddha Gaya Temple, has been received by the Society. After a full investigation of all available evidence bearing upon the subject, Mr. Mitra has found that the Temple was erected and kept up by pious Buddhists, and was from the remotest time used as a Buddhist temple. He has also found that in or about the year 1896, a kind of spurious Brahminical worship was commenced, but it was evidently a sham, although it has been formally kept up. In his opinion, a suit may successfully be brought by the Buddhists to have declarations and reliefs as to the right of worship, &c. His advice accordingly is that the Shrine Society should elect at least five Buddhists to sue for themselves and other Buddhists. This means, of course, heavy and protracted litigation, but should the Buddhist rights be eventually asserted, the gain to the Buddhist cause in India will far exceed the trouble and expense of the legal proceedings. A letter has been addressed to the Government of India by the Central Committee of the Society, representing all the facts, and asking the Government to extend any assistance.

whether material or moral, which it may think fit, in the defence of what the Buddhists believe to be their legitimate and moderate demands in respect of their own sacred shrine.

Brethren, the evidence we see around us of the growing appreciation of the teachings of Lord Buddha, is all the more striking, in view of the vicissitudes Buddhism has passed through in the land of its birth. In the entire spiritual history of the world, there is no phenomenon more strange and lamentable than the disappearance of Buddhism from its native home. For 1800 years Buddhism was the ruling religion of India. It was the most intensely missionary religion in the world, but it propagated itself, by persuasion, and not by violence. About 800 A.D., commenced the Brahman persecution of Buddhism. What Brahmanism left undone, was supplied by Islam. The Mahommedan conquerors destroyed thousands of Buddhist Viharas, and converted others into Musjids. It is said that the vast monastery of Nalanda, near Gaya, where ten thousand monks and novices of the eighteen Buddhist schools studied theology, philosophy, law, science, especially medicine and practised their devotions, was three times destroyed by the enemies of the Buddhist faith. Anyhow, about 1,100 A.D., Buddhism became a banished religion from its native home. What is a stranger phenomenon still is the disappearance at the same time of the priceless records of Buddhism. As to this, we have now the conclusive evidence, furnished by the archæological and historial researches, that Chinese pilgrims used to visit India by thousands, and that they removed the records of Buddhism with them. Some interesting light has been thrown on this subject by the notable work, "*Storia Do Mogor*" by Niccolao Manucci, which has just been translated by Mr. William Irvine, late of the Bengal Civil Service, under the editorship of Professor Rhys Davids. The work is one of surpassing interest, as written by a Venetian physician in the court of the Moguls. The author writes: "There is a good foundation for asserting that the Chinese were once lords of Hindustan, and that they were ejected by the Pathans, seeing that they were opposed to the entrance of foreigners into the empire of China, and put to death those whose evil fortune impelled them to enter the Chinese territory. On the whole, it appears to me the strongest reasons for affirming that the Chinese were once in Hindustan, are the things I have seen there." At all events, the fact is incontestable that, while Brahmanism and Islam were employing fire and sword for the extirpation of Buddhism, the valuable relics and records of Buddhism were carried away from India by Buddhist pilgrims from China, Mongolia, Siam, and other Far Eastern countries, who flooded India till about the 8th century A.D. Dr. Stein, as I have mentioned, has found numerous relics which prove clearly the part taken by Buddhism in the progressive evolution of the

Aryan races in India. The circumstances under which Buddhism disappeared from India are without a parallel in the religious history of the world.

Brethren, while reviewing these early incidents in connection with the rise and fall of Buddhism in India, let me draw your attention for a moment to the matchless glory which India attained during the Buddhist period. What reign, anywhere in the world, has been as great as that of King Asoka? In his reign, purity and morals formed the keynote of individual and national life. The royal sermons of Asoka, which are still found graven upon pillars, caves, and rocks, throughout India, testify to the pre-eminently spiritual character of the age. Under the Buddhist kings, literature, arts, industries and sciences—and especially the medical science—flourished to a degree which is beyond our power of calculation. Wells were dug and trees planted along the roads. Hospitals were established for man and beast. Officers were appointed to watch over family life and the morals of the people, and to promote instruction among the women as well as the youth. Every 5th year, the King emptied his treasury and distributed the money among the people, or used it for the public good. Brahmans and beggars, the dreaded and the despised, were brought on the same plane—all learning “better things.” Now-a-days, when material civilisation so much arrests the attention of the world, it will not be out of place to mention that arts and industries have never flourished so much as they did in the Buddhist period. Professor MacDonnell, the eminent Boden Professor of Sanscrit in the University of Oxford, read, the other day, a learned paper on “The Evolution of Ancient Indian Architecture,” in which he proved, that in the pre-Buddhistic period architecture was wooden, there being no temples or carved images of gods. The use of brick first appeared in the 5th century B.C., and from the middle of the third century B.C., the Buddhists began to build in stone. According to Professor MacDonnell, all the evidence available points to Hindu religious architecture being derived from earlier Buddhist types. If art is an index of civilisation, is it not to Buddhism that India owes her early civilisation? Moreover, it is well known that drought, scarcity, famine, plague and pestilence were comparatively rare during the Buddhist period, for when a nation is righteous, its life is happy.

But, brethren, the time came when priesthood and bigotry became rampant, and righteousness ceased to exist. When righteousness ceased to exist, revolution set in. The royal Khsatriya dynasties lost their power. There had been always rivalry between Brahmans and Khattriyas on political grounds. When the pure Khattriyas died out, the Brahmans became undisputed masters of

the situation. Then followed invasion after invasion by the Mahomedan conquerors. Buddhism ultimately became a banished religion from India. But though expelled from India, the Dhamma flourished in other parts of the world. "It won greater triumphs in its exile than it could have ever achieved in the land of its birth. It created a literature and a religion for nearly one-half of the human race, and modified the beliefs of the other half." To-day five hundred millions of men, or forty per cent of the inhabitants of the world, follow the teaching of Lord Buddha. The magnificent circle of Buddhism stretches from Asia Minor, right through the heart of the Russian empire, to the islands of the Pacific. Here, I would like to dwell for a moment upon the progress and prosperity which have attended those nations of the East that have retained Buddhism, as compared with the degeneration and downfall of India, by taking the opposite course. Japan, it may be stated at once, owes her progress entirely to Buddhism. The year 552 A.D. is supposed to be the year when Buddhism knocked at the doors of Japan. Before that time, the religion of the people was Shinto or "the way of the gods." Shintoism identified patriotism with religious devotion, and fostered "Yamato Damashii," or, what is termed to-day, "The Spirit of Japan." Shintoism, however, was not enough for the purposes of Japan's civilisation. So, Japan received Buddhism from Korea, and to-day Korea is receiving from Japan, in a settled and stable government, far more than she gave her. Priests and monks in large numbers came from Korea to Japan, and they were brought later by Buddhist missionaries from China itself. Soon Japanese monks crossed to China in order to secure at first-hand the truths of the new faith. Emperors gave their patronage and helped to build great temples and monasteries. For a time, Buddhism had a sharp struggle with Shintoism, but eventually Buddhism and Shintoism were merged in each other. After her revived spirit of nationalism towards 1870 A.D., Japan turned her attention with renewed interest to the faith which had done so much for her progress and opulence. To-day, Buddhism is in the zenith of its glory in the "Land of the Rising Sun." There are seven sects of Buddhists in Japan, of which three are of Indian origin, one came from China, and the others are of indigenous growth. All, however, entered Japan through China and Korea, who in their turn received the great Truth from India. How Buddhism made its way from India to distant parts of the world, may be related in a few words. Lord Buddha constantly urged on his disciples that they must not only follow the true path themselves, but that they should preach it to all mankind. One of his earliest acts was to send forth the Sixty. He also formed a religious order, whose duty it was to go forth and preach to all nations. Asoka made Buddhism a State religion. When the

Scythian King Kaniksha ruled in North-Wertern India about 40 A.D., Buddhist Missionaries were preaching all over Asia. The two Canons of Buddhism—Southern and Northern—were laid down by Asoka's son, about 244 B.C., and by Kanishka, about 65 A.D., respectively. The Southern Canon spread to Ceylon, and thence in later times to Burma and the Eastern Archipelago. The Northern Canon became one of the State religions of China in 65 A.D., and, as I have said, migrated later to Korea, and then to Japan. However, there is not one country in Asia to-day that is not prosperous, having followed the Buddhist faith. Japan has become a world-power; China is rising in a manner which leaves no room for doubt that her future will be greater than even that of Japan; while Siam and Korea are marching also the same way. Western *savants* are agreed in the view that vastly beneficial results are likely to accrue from any popular interest that can be aroused in Buddhism among the materialistic races of the Western world. They are also recognising more and more the fact that Buddhism, to all intents and purposes, is the only religion that can give salvation to mankind. Accordingly, the spirit of Buddhism is being more and more popularised among the cultured classes of Europe and America. According to an eminent ecclesiastic, Buddhism was the basis of original Christian teaching—a fact which is meeting wide recognition at the present day.

Brethren, looking back to the two thousand, four hundred and fifty-three years which have elapsed since the great Lord went unto Nirvana, we are struck by two facts—first, the immeasurable progress of India, so long as her people conformed to the teachings of Lord Buddha, and, secondly, the rapid degeneration which overtook every department of Indian national life, by persecuting Buddhism and expelling it from the land. As I have said, the fate of the Buddhist religion in India is unsurpassed in the history of the whole universe. True, the early Christian Church grew fertile by the blood of its martyrs, especially in the times of such despots as Tiberius—during whose reign Christ was crucified—Caligula, Claudius, Nero, and Domitian; but there were other Emperors like Nerva, Trajan, Hadrian, Antoninus Titus, surnamed Pius, and Marcus Aurelius, in whose reigns the storms of cruelty ceased, and Christianity began once more to flourish. In the case of Buddhism, however, the tale has been one of ceaseless persecution from various sources. And, yet neither Christianity, nor Islam, nor any other religion in the world, has claimed such enormous numbers of followers and converts as Buddhism has done. It is, indeed, strange that Buddhism should have been an object of Brahmanical persecution at all, considering that Lord Buddha was, so to speak, a Hindu incarnation. The disciples of Lord Buddha were mostly Brahmins, and one of His injunctions to them was to mingle with Brahman householders. Nor did

Lord Buddha discourage or forbid the study of the Hindu Shastras. On the contrary, he impressed upon his disciples the importance of studying the Vedas, with the exception of the Atharva Veda, because it deals with necromantic rites. As a matter of fact, there could have been no reason for a conflict between Buddhism and true Hinduism. The Vedas, Puranas, Itihasas, were the property of both Buddhists and Brahmans, Indra, Brahma, Saraswati, Lakshmi, Vishnu, Ganesha, were regarded as *lokapala devatas*. Buddhism only interdicted Saivism and Kali-worship, on account of their being attended with the sacrifice of innocent animals, and the drinking of intoxicating wines. In Buddhist times, there were Kotuhala Salas (Congress Halls), where religious ideas were exchanged among the exponents of the different schools of thought and religious belief. It is painful to have to think, brethren, that we, Hindus, should have been one of the primary causes of the banishment of the priceless Tathagata from this land. Buddha is the world-conqueror, says Max Muller. His empire is the longest-lived, and is the largest and oldest of all empires. Asia is the home of all the great religions in the world. Confucius, Laotsze, Krishna, Moses, Buddha, Jesus, Mahomed, Zoroaster, all were Asiatics. The oldest of them was Lord Buddha, and he blessed India by choosing it as his place of incarnation. Who can measure the magnitude of the sin which we, Hindus, have committed by ignoring one who came to show us the way to material, moral and spiritual salvation?

I welcome this Festival, brethren, because it serves as a reminder to the Hindu nation of its obligation to Buddhism and of its duty, purely in its own interest, of repairing the injury it has done to the matchless legacy left to it by Lord Buddha. I say without hesitation that it is my firm conviction that our miseries and sufferings are all owing to the grievous wrong we have done to Buddhism, and also that unless Buddhism is restored to the place which it once occupied in this land, there will be no salvation for India. Atonement—atonement—atonement—I say over and over again. Let us, Hindus, if we wish to preserve our spirituality and be saved as a nation, do justice to the blessed Tathagata, in proportion to the injustice we have done to him.

Brethren, if we, Indians, who are the countrymen of Lord Buddha, do but one-tenth of what the Europeans and Americans are doing for the revival of Buddhism, I shall not give up my hope for India's future. Is it not a strange irony of fate that we shall have to look up to the West not only for the promotion of our material welfare, but also for the revival of our philosophies and our religions? We are indebted to the British Government

for various gifts, but, I think, that its greatest claim to our gratitude is for what it has done, and is still doing, towards the historical and archæological researches which enable us to form some estimate of the grandeur, beauty and universality of our ancient religious and philosophical systems, and specially those in connection with Buddhism. Our gratitude is due in no small measure to Lord Curzon for the well-defined policy, laid down in the Ancient Monuments Act for the preservation of historical relics. The West at this moment is doing incalculable service to mankind, by directing its attention to the Buddhist religion. I have given you an account of the work which is being done in Europe and America. Of all the Buddhist Societies which have been started in the West, the most deserving of mention is the "Buddhist Society of Great Britain and Ireland." You may be interested to learn that our much venerated brother, Ananda Maitreya, with another Scotch Buddhist, will go to England to establish an Order of Yellow Robe, on the occasion of the 2500th Anniversary of the Abhi-Sambodhi of the Lord, that is in the year 1911. We hear also that it is in contemplation to open a monastery in Switzerland for Western Bhikkus. It will be seen now what a deep impression the eternal truths of Buddhism have made upon the West. The London Society has now three hundred members; who knows that the number may not increase to ten thousand in a few years more? Just imagine what such a strong organisation of British Buddhists will mean for the future of the world!

So far as my limited vision goes, Buddhism, and Buddhism alone, would afford India's salvation. A good deal of interest is being taken by educated Indians at this moment in the condition of the depressed classes. How much will this laudable movement not thrive, if the spirit of Buddhism only begins to dominate the Indian people, as it did hundreds of years ago? Brotherhood of man is the dominant note of Buddhism, and it is known to us all how Lord Buddha raised many persons, born in inferior stations, of life to Brahmanhood, on account of their virtuous and meritorious acts. One of these was Sunidha, a scavenger, by birth. A Brahman, according to Lord Buddha, is not a Brahmin by birth only, whereas a Sudra can be a Brahman by the display of Brahmanical virtues.

Brethren, we have come to a period in our national history when it is indispensably necessary that we should cultivate all those qualities which will make us a righteous nation; for righteousness alone will give us the requisite enlightenment, whereby we may see our right destiny and work it out accordingly. Lord Buddha said: "If you exert to increase righteousness, propagate

my religion." I need not dwell at length upon the intrinsic worth of Buddhism. Buddhism appeals to the highest moral and spiritual feelings, not with dogmatic assertions, and gentle promise of adequate proof. It is, if I may call it so, a pre-eminently religio-scientific system, or we would not see it absorb the imagination of the materialistic West. We, Bengalis, owe it to us to throw ourselves, heart and soul, into the work of the propagation of Buddhism, having regard to the fact that they were our forbears who carried the true form of Buddhism to Tibet. What this religion of peace, love and brotherhood, cannot do for India at the present moment, when so many things are spoiling the smooth current of our national life? One of the Five Rules, given by Lord Buddha, was—

" Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way."

There is, indeed, no place in Buddhism for hatred, jealousy, anger, violence, or bloodshed.

Holding as I do the belief that our national salvation is bound up with the revival of Buddhism, I take this opportunity of earnestly appealing to my educated countrymen to study and follow the lofty ethical teaching of Buddhism. One need not be a Buddhist to study Buddhist literature, for Buddhism, in its widest sense, is non-sectarian. For this purpose, every educated man should make it a point to study the Pali language, in which is recorded the authentic history of ancient India. It is most essential that there should be every facility for the dissemination of Buddhist truths. Let Buddhist schools, societies and libraries be founded in all parts of India; let there be a depot of Buddhist literature in every city; and let Buddhist tracts and leaflets in the Indian vernaculars be distributed broadcast among the people. Above all, as I have said, let there be an eager interest on the part of our educated men in Pali Buddhist literature. I may mention here that Pali, on account of its similarity to Bengali, can be learned with comparative ease by any educated Bengali. Knowing how much is involved in this question, every Bengali father, I say, should deem it his duty to impart at least an elementary knowledge of Buddhism to his children.

Brethren, if we look intently upon the horizon, we may see the approaching dawn of a new era in the history of Buddhism—in the history of India—nay, in the history of the universe. Two years hence, that is, in the year 1911, we shall be on the threshold of the 25th century of the Abhi-Sambodhi celebration. A prophecy is current in Ceylon that the coming cycle will be attended with momentous changes, and will also herald the advent of a

great Avatar. Heaven and earth may pass away, but the great Eternal Truth does not pass away; nor does it undergo any change. What has been said, shall be. It is well that it is proposed to hold a Congress of Buddhists in or about the year 1911. It will be a unique opportunity for the spiritual re-union of Buddhists from all parts of the world. The celebration should take place, in my opinion in the month of October—an auspicious month—for it was in that month that Lord Buddha sent out the Missionary Bhikkus. It was in that month also that the Apostles of the great King Asoka went forth to preach the Law. Climatically, October will be more pleasant than May in which we have our Annual Vaisakha celebration. I earnestly hope that we shall have a large number of Buddhist guests from Korea, Siberia, Mongolia, China, Japan, Tibet, Siam, Cambodia, Nepal, Bhutan, Sikkim, Burma, Ceylon, and also Europe and America. All we can do at present is to assure them of a hearty, brotherly welcome. We look hopefully to His Majesty the King of Siam to render us the help which, I venture to think, we are justified in expecting from him, by reason of his being the enlightened ruler of a purely Buddhist country. Now that the Buddhist Shrine Restoration Society is being accorded generous help by the Tashi Lama and Dalai Lama and the MaharajKumar of Sikkim, it is to be hoped that it will soon have His Majesty the King of Siam also as one of its patrons. He will, indeed, be a pillar of strength to the Buddhist movement in India. At the same time, I appeal earnestly to my countrymen to do everything in their power to make the approaching Congress worthy of the country which is noted as the birth-place of the great founder of Buddhism. We should strengthen the hands of the Buddhist workers amongst us, and accord to them every help in carrying out this idea. It should be borne in mind that an occasion like this occurs only once in twenty-five centuries. Therefore, it transcends in interest and importance any event that is recorded in modern history. Here is an opportunity to do at least some reparation for our sins of the past.

Brethren, on an auspicious occasion like the present, standing in the presence of the "All-honoured, Wisest, Best Most Pitiful, the Teacher of Nirvana and the Law," we may, by deep self-communing, distinctly hear the voice :

"Enter the Path! There spring the healing streams
Quenching all thirst! there bloom the immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!

Brethren, let us never cease to pray that India may soon enter the Path!

Education in Japan.

We beg to acknowledge with thanks the receipt of the 34th Annual Report of the Minister of State for Education in Japan for the year 1906—1907, containing in Part I a general sketch of affairs transacted by the Department of Education, and in Part II the Educational Report covering 312 pages of instructive matter interesting to the educationalists of all countries, showing the progress made by the people of Japan, since they came in contact with the progressive races of the West. In submitting the Report to the Emperor the Minister of State for Education, Baron Nobuaki Makino, says "though the nation is in a state of war, education should by no means be neglected. In fact, it is during the time of war that the basis must be laid of those *post bellum* measures and undertakings upon which the future plans of the nation are founded, measures and undertakings upon which its future destiny very largely depends. The foundation of Japanese education was in this way confirmed and strengthened, and the two years of a great war had no weakening effect upon it. On the contrary, the national taste for education matured as the war went on, and the national spirit rose higher, while the salutary effect of the war upon our spiritual education was unbounded.

"The educational authorities as well as the directors and teachers of schools, it was urged, must join hands with the parents and guardians of students and pupils to improve public morality, and to strengthen national vigour, while students and pupils were enjoined to practise self-denial, to keep a check upon their sentiments, and to succeed in their studies, so that the best results might be obtained from our educational system.

The plan of using private elementary schools as substitutes for public schools was abolished, because there was no longer any need for it, or for the continuance of these private institutions. In fact, results obtained have been very unsatisfactory as compared with those from public schools, and at the same time the number of these private schools was very small, they being found only here and there, whilst the public elementary schools flourish everywhere.

The grade of examination for testing ordinary elementary school teachers was raised, and some subjects hitherto omitted, were made essential. Science and some other subjects are to be taught in a suitable manner to ordinary elementary school teachers, so that their knowledge and aptitude in teaching may be equal to the requirements &c.

With regard to technical education, there have been improvements in the matter of administration, equipment, and method of teaching, with a view to the attainments of the best results. The

pecuniary assistance given by the state towards the expenses of technical education, helps much in the development of this sort of education . . .

As regards university education, the establishment of the College of Literature in the Imperial University of Kyoto is the most important of the educational measures taken. In the Imperial University of Tokyo one professorial chair for the history of diplomacy was established in the college of law. In the Imperial University of Kyoto one professorial chair was established for the history of politics.

The institution of the Tokyo Academy was re-organized. The development of science will thereby be furthered, it is hoped, with good results for the education of the nation.

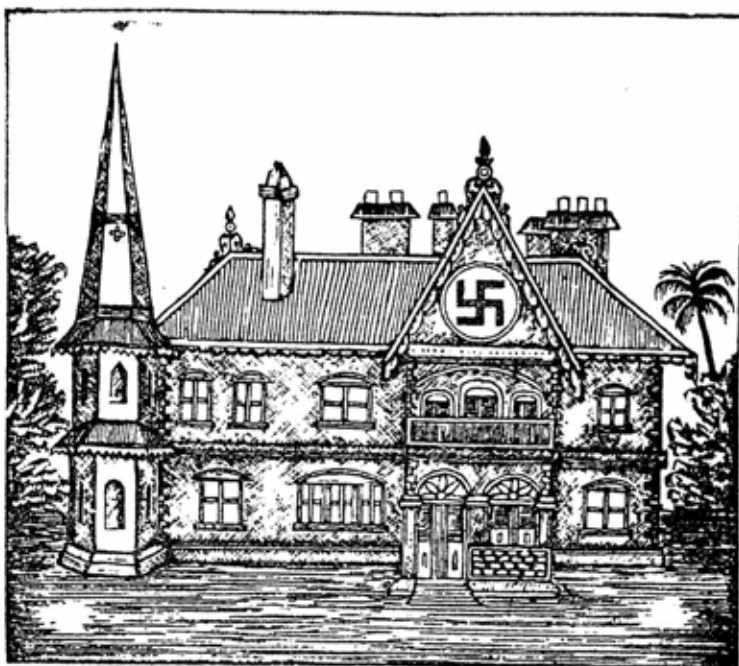
Various measures and undertakings in regard to educational affairs called for attention, and the necessary steps have been taken, education having much to do with the advance or retrogression of a nation's welfare. The progress of education having been one of the causes of our triumph in the late war, the whole nation must unite to perfect its system of education, thus establishing the glory of our Empire upon a firm foundation and enabling the nation to hold its own upon the field of international rivalry. This is the reason why an increase has been made in the number of years allotted to compulsory education, as the first step of post bellum measures, while efforts have not been spared to do the best for secondary, technical, special and other kinds of Education. Students in Foreign Countries.—At the end of the year under review, the number of students in foreign countries was 87, and these were sent to Germany, France, England, United States, Switzerland, Holland, Austro-Hungary and Italy. The subjects allotted to them for study were as follows: household management, medical jurisprudence, dermatology and syphilis, physics, ophthalmology, physiology, psychiatry, organ and musical composition, organic chemistry, science of commerce, otology, rhinology, laryh, geology, zootechny, mechanical engineering, marine engineering, electric metallurgy, political economy, metal casting, agriculture, commerce and civil engineering, horticulture, drawing and painting, forest management, tanning, architecture.

Education for the Blind and the Dumb. In order to encourage the education of the Blind and the Dumb, four individuals and three schools were honoured. The former were persons who had endeavoured with signal success to develop this kind of education, and the latter were institutions provided with the full equipment necessary for such work, with results of the most satisfactory kind,

(To be Continued.)

THE GIFT OF THE TRUTH TO THE WEST.

DESETHA BHIKKAVE DHAMMAM.



THE PROPOSED NEW LONDON BUDDHIST MONASTERY.
ESTIMATED COST OF GROUND, BUILDINGS, &c.,
£4,000 or Rs. 60,000.

The First Buddhist Monastery in London.

The London Buddhist Society is appealing for contributions towards the Building Fund from the Buddhists of the world. In Burma the International Buddhist Society has issued a prospectus showing plans of the proposed Buddhist Monastery, which we have reproduced here. The Buddhists of Burma and Ceylon have for good or evil, gone under British rule. The Britishers being Christians are making every effort to undermine our noble religion. At such a crisis, it is a matter of congratulation to every Buddhist to see that by the efforts of our venerated Brother, the Bhikkhu Ananda Maitreyya. A movement has been started to found a Monastery in London for yellow-robed European Bhikkhus who, it is hoped, will permanently establish themselves in London in the year 1911, corresponding to the 2500th anniversary of the foundation of our holy Religion. We call on every Sinhalese

Buddhist who loves his Religion to contribute whatever he or she can to this Fund. The Britishers are giving us opium, ganja, whisky and other alcoholic poisons, and are introducing every kind of abominable vice that is helping to undermine the vitality of our people. We, on our part, should with a loving heart, give the Britishers the ennobling and purifying faith of our Tathagato. I consider it a privilege that the Sinhalese Buddhists have been given the opportunity to help this great movement. Let each one of us make whatever sacrifice he can and contribute his mite for the London Monastery Building Fund.

ANAGARIKA DHARMAPALA,
Genl. Secy. M.-B.S.

Donations may be sent to HARRY DIAS, Esq.,
Hon. Secretary, MAHA-BODHI SOCIETY,
44, First Cross St., Colombo.

NEWS AND NOTES.

THE ASCENSION OF THE
ILLUSTRIOUS CHIEF
SHAKU UNSHO
VAJO OF TOKYO,
JAPAN

on April 13, 1909, there passed away at the ripe old age of 83 years the illustrious scholar, and chief of the Shingonsu Sect, Unsho Vajo, the founder of the Dasa Sila Vihara. He was noted all over Japan for his piety, and was greatly esteemed by all who came in contact with him for his strict adherence to the moral precepts enjoined in the Vinaya. He was a beacon light to many who had erred and fallen from the higher path. It was his desire to establish a purer form of Buddhist discipline than the one now current in Japan.

WHAT DID THE LORD BUDDHA TEACH? This is a thesis which was read at the Convention of Religions held at Calcutta in April last, by the Anagarika Dharmapala. It is printed in pamphlet form with an appendix giving useful extracts from the late Professor Max Muller's Presidential address at the Congress of Orientalists. It should be placed in the hands of English-speaking people as it contains in brief the Essential Principles of the Great Faith promulgated by the Blessed One. Price per copy is four annas. Every Buddhist who can afford to spare 4 annas should purchase a copy and present it to a non-Buddhist, so that he may learn something of our Holy Religion. The Caste question and the God Idea have been discussed from the Buddhist stand point. We recommend the pamphlet consisting of 52 pp. to all. Apply to THE MAHA-BODHI BOOK AGENCY, 44 First Cross St., Colombo, Ceylon. Or, 41 Baniapooker Lane, Calcutta.

The Maha-Bodhi

—and the—

United Buddhist World.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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2453 B.E.
1909 A.C.

No. 6.

Sayings of the Omniscient Buddha.

ANGUTTARA NIKAYA.
DASAKA NIPATA.

(Continued from the last Number.)

96. Ananda after the midnight had passed away went to the Tapoda to wash his body. Kokanuda, a wandering mendicant had also come to the Tapoda river. Meeting Ananda he asked the latter about the various theories regarding the world and ego, to which Ananda replied that he does not cling to theories because he knows.

97. The ten qualifications of the good Bhikkhu, who deserves the homage of the devatas. Pure life of perfect celibacy; given to the study of the Pátimokkha, and learned in the Law; given to recitation of the Perfect Law; a friend to all; given to the study of the science of phenomena (Iddhi); given to the practice of the science of divine hearing; given to reading the thoughts of others in sixteen different ways; given to the exercise of finding out previous births, extending to countless births; given to the exercise of finding out the future by the power of divine eye whether one goes to heaven or hell; given to the study of emancipation from passions.

98. The ten good qualities of the elderly Bhikkhu who lives happily wherever he may be.

99. The venerable Upáli approached the Exalted One and having paid his respects expressed his desire to live in solitude in the forest. The Exalted One thereupon exhorted Upáli pointing out the difficulties of the forest life; and by the parable of the elephants, who take pleasure in a great sheet of water, which, after they had used it for their enjoyment, they leave and return to the village; after they left the water smaller animals also enter the same, and they too gambol and leave the water and return to their habitations; but they do not go into the deep. The infant child plays with urine and dung, ignorant of everything, when grown up as a youth it takes to other amusements viz.: *vamkaka*, *ghatika*, *mokkhacika*, *pingulaka*, *pattalhaka*, *rathka*, *dhanuka*; and these amusements are superior to the amusements of the infant child; later on the youth grown up to manhood takes up the enjoyment of sense pleasures leaving off the physical amusements. To those who enjoy the five sense-pleasures the Tathagata preaches the excellent Doctrine. The householder listening to the Doctrine begets faith, and begins to think of the troubles of a householder's life. Leaving the householder's life he takes up the homeless life of a Bhikkhu and practises the higher virtues abstaining from all evil, controlling the senses, conscious of every movement of the organs, and in solitude lives in quiet places and sitting erect, practices concentration, and lives abandoning covetousness and anger, loving all beings, purifying the heart of evil, abandoning slothfulness and excitement &c., freeing self from the five obstacles, practising the first *Jhāna*, then the second, and the third and the fourth *jhānas*, one better than the other. Rising above these *jhānas* the disciple practises the higher *arupa jhānas* ending in the *jhāna* of non-perceptions.

The Exalted One exhorted the venerable Upáli to remain with the Bhikkhus for that is comforting.

100. Ten evils which when abandoned bring the results of Arhatship. They are:—Sense passion, anger, ignorance, hatred, harbouring anger, malice, self-esteem, envy, covetousness and pride.

101. The three characteristics of the saint when practised help to preserve the seven virtues are: *Vevanniyamhi ajjhupagato*; *Parapati baddhā me jivikā*; *Añño me ākappo karaniyo*. The seven virtues are:—Constant application to be pure in life; non-covetousness; contentment with the four requisites; loving kindness; humility; love of discipline; persevering exertion.

102. By the continuous application of the seven principles of Wisdom, three great powers one obtains. Seven principles are eternal watchfulness; investigation into the higher laws of Truth, elements, causality; energy; joyfulness; serenity; calm-

ness and equal mindedness. The three powers are recollection of previous lives; divine eye; emancipation from cosmic desires.

103. By the uprising of false views false aspirations arise; by false aspirations false words arise; by false words false actions arise; by false actions false livelihood arise; by false livelihood false exertion arises; by false exertion false analysis arises; by false analysis false concentration arises; by false concentration false wisdom arises; by false wisdom false emancipation arises.

104. By the operation of right views, there comes eventually right emancipation; by false emancipation there arises pain, suffering and all disappointments. By the fruits the seed is known, both bad and good.

105. Ignorance is the fore runner of the two great evils:—the loss of shame and absence of fear to do evil. From ignorance is caused false religious beliefs ending in false emancipation. Enlightenment is the basis of all good deeds.

106. The ten destroying substances. Right views destroy false views which develop all evil; right views produce every kind of good; right aspirations destroy false aspirations; right speech destroys false speech; right actions destroy false actions; right livelihood destroys false livelihood; right exertion destroys false exertion; right analysis destroys false analysis; right concentration destroys false concentration; right enlightenment destroys false enlightenment; right emancipation destroys false emancipation.

107. There is a territory in the South named Dhovana. There is to be obtained all kinds of food, drinks, eatables, drinkables, dancing, singing &c. Everything is there; and yet the place is low, vulgar, ignoble, profitless; there is no emancipation and peace. There is decay and death. The Exalted One expounded the Doctrine showing the differentiations of the two Paths, the Path of Error and the Path of Immortality.

(To be continued.)

“Confession of the Christian Faith.”

About 14 hundred years ago the Britons were converted to the Asiatic Jewish faith which is known to-day as Christianity. It was founded by an Asiatic, who in his own day was unknown, and those who happened to know him said “is not this the son of the Carpenter Joseph?” He had a following of twelve disciples chosen from among the low and the illiterate, one of whom betrayed him to the Jewish priests for the paltry sum of 30 pieces of silver. What Jesus preached was something abnormal, and no sane man could make his teachings conformable to the ethics of

practical life of the ordinary householder. He claimed himself to be the son of God, which was considered a crime according to the laws of the Jews. The "son of man" could not establish his claim, and the Jewish high priests condemned him to death, and he was hung to a tree, or impaled and it is said that he was buried, and that the woman disciple Mary who was once a victim to insanity saw him sitting one early morning within the sepulchre, and spread the news among a few disciples that Christ was risen. The first request that the risen Christ made was to call for food! And he was given some fish to eat! It was a step from the sublime to the ridiculous, at least it so appears to a Buddhist. Having made the stupendous feat, which if true was enough to convulse the people of Jerusalem, if not of Palestine, of rising from the "dead," he did not show himself to the high priests or to the Roman governor; and neither did he come in all His glory as he had once told his disciples.

We hear so much of Paul, who was supposed to be a persecutor of the followers of Jesus, but where was he when Jesus was still living? Was Jesus a historical personage? No contemporary historian ever has written anything about him. Josephus, the Jewish historian mentioned a few words of a certain Jesus in his history, but critics have discovered that the words were interpolated by the early church fathers! So much for the saviour of mankind! The time that the historical Jesus is said to have appeared in Palestine was the brightest period of Buddhist missionary activity. Bhikkhus were travelling all over Asia and preaching the Gospel of Universal Love and Brotherhood, and the Greeks of Bactria had accepted the Doctrine of our Lord. The Buddhist missionary Arhat "Yona Dhammarakkhita" was of Ionian descent, and he was one of the few chosen to spread the Teachings of the Lord Buddha after the third convocation, held in the city of Pataliputra, under the patronage of the great Buddhist Emperor Asoka. The Teachings of Buddha were carried as far as Alexandria, just as the Teachings of Buddha are being disseminated in Europe and America to-day. The doctrines of Karma and re-incarnation are being taught to the people of the West in manifold ways, under various names, some taking the names of the "Himalayan Mahatmas," and a new religion is coming into existence under the name of "Theosophy." At the time of the so-called appearance of "Jesus Christ," there had actually appeared a wonder worker called "Apollonius of Tyana," and it is just possible that a number of mystics gathered the teachings of Buddha, Hillel, and a few other well known philosophers like Plato, Aristotle, and formulated a theosophical religion and called it Christianity. The theosophical people of to-day are audaciously impudent in their assertion that "theosophy" is the parent of all religions, and they are strenuously active in disseminating

their views in the West. If theosophy could thrive in this enlightened age, why could not a few clever men mystically inclined make a composite picture of an expected "Messiah" and proclaim to the Jewish people that the expected Messiah had come! The early disciples were earnest in their activity, and they lived like the Buddhist Bhikkhus in not becoming slaves of mammon and sensuality. The simple-minded peasants, who had no wealth to depend upon, received the teachings gladly. The mere fact that a man was rich was enough to send him to hell, and the poor man, who has nothing in this world was to be compensated in the next world in being born in heaven. Lucian, the Roman Satirist, in his "De Morte Peregrini" says of "Christ" thus: "The founder of the Christian religion is the man who had been crucified (or fixed to stake) in Palestine is still worshipped for having introduced a new code of morals into life. The zeal of the early converts is shown by their flocking to the prison when Proteus had been arrested, by the sympathy conveyed from distant cities of Asia, by contributions of money for his support, and by their total indifference to life; for the poor wretches have persuaded themselves that they will live for ever. The founder of the religion, the first lawgiver of theirs made them believe that they are all brothers when once they have abjured the gods of Greece and worshipped the crucified man who is their teacher, and have begun to live according to his laws." *Encyc: Britannica* vol. xv., p. 44. Suetonius said of these Christians that they are "a class of men of a strange and pestilent superstition." The younger Pliny writing to the Emperor Trajan of the early Christians speaks of their faith "as a perverse and extravagant superstition." And this "pestilent superstition" after several centuries, became the most arrogant cult, under the Roman pontiffs, who armed with power, became fiendish, and for the glory of Christ extirpated helpless races in Central America, and introduced such dogmatics as to make even sensible people confounded. The following is the Christian Creed of "Saint Athanasius"; which the muddle-headed are expected to accept if they are in need of a heaven:—

"Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which faith except every one do keep-whole and undefiled: without doubt he shall perish everlastingly.

And this Catholick faith is this: that we worship one God in Trinity and Trinity in Unity confounding the Substance.

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternal: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one un-created and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet there are not three Almighty: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord.

So are we forbidden by the Catholick religion: to say, there be Three Gods or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater or less than another.

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ, the son of God, is God and Man.

God, of the substance of the Father, begotten before the worlds : and Man, of the substance of his Mother, born in the world.

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man, yet he is not two but one Christ.

One, not by conversion of the Godhead into flesh : but by taking of the Manhood into God.

One altogether ; by confusion of Substance ; but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick faith : which except a man believe faithfully, he cannot be saved."

How the Ceylon village Christian could ever comprehend this creed which is confusion confounded, is what the Buddhist shall never be able to understand.

The following is what the Christians have to repeat in church ; it is called the Litany or general supplication.

1. O God the Father of heaven : have mercy upon us miserable sinners.
2. O God the Father of heaven : have mercy upon us miserable sinners.
3. O God the son, Redeemer of the world : have mercy upon us miserable sinners.

4. Do. do.

5. O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.
6. Do. do.
7. O holy blessed and glorious Trinity, three Persons and God: have mercy upon us miserable sinners.
8. Do. do.

In contrast to this Arabian anthropomorphic monotheistic polytheism or polytheistic monotheism we have the sublime and purifying Truth of our Lord the Tathāgato Sākya Muni. Instead of the devitalising moribund belief based on nonsense Buddhism teaches a faith founded on Paññā (wisdom).

First we have the "sila visuddhi, 2—the citta visuddhi, 3—ditṭhi visuddhi, 4—kankāvitaraṇa visuddhi, 5—maggāmagga ñāṇa visuddhi, 6—the paṭipadāñāṇa dassana visuddhi, 7—the ñāṇa dassana visuddhi ending in the conscious realization of Nibbāna.

Education in Japan.

(Continued from the last Number.)

In Part II of the Annual Report of the Minister of Education we read:—

"As regards elementary school education, the adequate measures taken by the authorities, with the due encouragement given in every Fu and Ken fully supported by a great national desire for the acquisition of knowledge, have led to increased progress and prosperity. In many towns and villages every child of school age was enrolled in some elementary school. Even the blind and the dumb are no longer left without the blessing of education. The attention of the public at large having been directed to the education of these unfortunate members many schools have been opened for their benefit. Thus the system of elementary education may be said to have reached its stage of perfection. Deliberate measures were taken to strengthen the foundation of elementary education and to improve its quality. Special provisions were made for the children of the poor, that they might be able to attend their classes; school gardens were laid out, and school memorial forests were planted, so that children might work in them, and from this measure an increase in the school funds may be expected.

Kindergartens.—Kindergartens are institutions for the training of infants from three years old up to the age of admission to ordinary elementary schools. The subjects for training are games, singing, conversation and handiwork. There were 359 public and

private kindergartens. The number of conductors in public and private kindergartens was 974, and of infants 32,637.

Expenditure.—The actual amount of ordinary expenditure for the Department of Education for the year was yen 3,004,547, and of extraordinary expenditure, yen 1,935,862, the total being yen 6,940,409. Compared with the previous year, this shows an increase of yen 371,942 in the former, and of yen 902,895 in the latter, the total of amount of increase being yen 1,274,837.

Number of Schools.—The total number of schools in the Empire was 34,461, of instructors and teachers 139,561, students, pupils and children, 6,083,281, and of graduates 1,151,180. The internal improvement of all these various kinds of schools was remarkable, so that the first year after the restoration of peace not only shows no signs of retrogression in our educational affairs, but many improvements, on the contrary, are visible, and many signs of progress.

School Hygiene.—School hygiene is improving, and is advancing towards a high condition of things. Amongst other things the work of cleaning and disinfecting has been vigorously enforced. Desks, benches, and other furniture required for class room purposes were made in conformity with sanitary requirements. In building much care was taken to ensure a proper supply of light and fresh air. The number of hours and distribution of subjects of study were arranged with a strict regard for the health of the pupils. The regulations relating to the prevention and disinfection of contagious diseases in schools, Departmental Ordinance No. 20, issued in 1898, were revised, and the use of ashes was stopped because they have but little efficacy in disinfecting. The amount of lime in lime water was increased by one-twentieth and formaldehyde was adopted, because it is by far the most powerful disinfectant. The need of examining the school curriculum from the hygienic point of view was felt, and the authorities decided to ascertain the degree of nervous exhaustion of all pupils and students. In September, a specialist was appointed for this purpose, and the examination was begun with the pupils of the Middle school. School physicians held meetings, by order, and discussed various matters relating to their special duties and measures to be taken. The parents and relatives of pupils were brought together and lectures on hygiene were given. The actual number of physicians engaged in public schools was 5,424, showing an increase of 457 compared with the previous year. The total grant to school physicians was yen 150,684.

THE SITE OF SRAVASTI OR SAVATTHI.

In the Royal Asiatic Society's Journal for October 1908, Dr. J. Ph. Vogel's article on the Site of Sravasti appears. Cunningham discovered the site known as Sahet-Mahet, and identified the

same as the long forgotten Sravasti and Jetavana. Sahet covers an area of more than 400 acres and Mahet about 32 acres. The identification has been confirmed by the discovery of a colossal Bodhisatva statue in a shrine at Sahet. On the base of the statue was an inscription recording the name of the giver that he was a monk of the Kosambakuti vihara. In the winter of 1907, while the site was being excavated under the supervision of Pandit Daya Ram Sahni, he discovered a copperplate inscription, which "once for all settles the topographical question." The plate measures 18 by 1.4 inches, and is very well preserved owing to its having been protected by an earthenware case. It records the grant of six villages to the "Community of Buddhist Friars, of which Buddhabhattachāraka is the chief and foremost, residing in the great Convent of Holy Jetavana." The donor is Govindracandra of Kanauj, who dates it from Benares in the year 1186 Asalha full moon, Monday, (23rd June A.D. 1130). The document shows not only that Sahet Mahet has been rightly identified with the Jetavana but also that as late as the 12th century there existed here an important Buddhist establishment which enjoyed the royal favour of the king of Kanauj (Kannakujja of the Pāli text). The identification of Sravasti and the Jetavana is a matter, not only of academical interest, but of vital importance to the millions of Buddhists who regard the favourite abode of their Lord as one of the most hallowed spots on the face of the earth. Pandit Daya Ram will shortly edit the Sahet copperplate grant in the *Epigraphia Indica*.

The Buddha Anniversary in Calcutta.

At the Buddha Anniversary, held in Calcutta on the 4th May last, Babu Rashbihary Mukerji of Utterpara delivered the following address:—

Namo Tassa Bhagavato Arahato Samma sam-Buddhassa.

On this august and memorable occasion, it is customary to speak of Buddhism and its great reviver and disseminator (for founder I cannot call him; who founded it and when, nobody can say). In fact, there is no founding an eternal and immutable Truth; it has been and is always present.

Although a devoted Buddhist myself, I am, I feel, least able to do justice to a theme which is deep and profound and infinite as the Tathagata Himself. The Tathagata is out of sight beyond me. The Buddha is the same as the Dhamma, and the Dhamma the same as the Samgha; in fact, the Buddha is the Dhamma incarnated. A beginner in lecturing, who was called upon to

address a cultivated audience inquired of Michael Faraday what he might suppose his hearers to know already. Whereupon that Prince of Lecturers curtly replied "Nothing."

That shall be my apology if occasionally I descend to things elementary. Buddhism is pre-eminently a wisdom-religion; unlike the other religions of the world, it has for basis understanding, reason, knowledge, and wisdom, which are the efflorescence of the tree of life, planted and nursed on the fertile soil of morality. It does away with credulity, belief, authority, and, as a necessary corollary of these, the "God" idea. The revealed religions sail in an unknown sea towards an unknown and unknowable port; but Buddhism substitutes for something unteachable something that can be taught. The Samkhya, the Upanishads, and the Vedanta, as amplified by Sankaracharya, say in effect that the Absolute and Unconditioned can never be known; yet, strange anomaly in human logic;—these subtle intellects would pat their brains if haply they could force or ferret out a solution of the insoluble mystery. The natural result of it all has been that with the woful waste of precious time man's virgin brain has been needlessly burdened and shrouded with a heterogeneous mass of sterile thoughts and useless subtleties which have gone on veiling his sight for the good and the true, and the beautiful. What, on the contrary, does Buddhism say? It teaches nothing extraneous to man or his habitable globe,—nothing that he must screw his understanding to the sticking place to conceive. It simply points out that life is full of sorrow, is in fact sorrow; and that true wisdom consists in first perceiving it, then understanding it, and lastly getting rid of it. There are in the Tathagata's all-seeing eye four eternal and noble truths; first, The truth of Sorrow; birth is Sorrow, old age is Sorrow, Disease is Sorrow, Death is Sorrow, To be separated from the loved is Sorrow, to be united to the unloved is Sorrow, Not to have or to lose what one desire is Sorrow. Secondly, The Truth of the arising is Sorrow. It is the desire (Tanha), the craving for continued existence, the desire for present joys and pleasures. Thirdly, the Truth of the annihilation of Sorrow, the complete extinction of Sorrow. And, fourthly, The Truth of the path that leads to the annihilation of Sorrow, *viz*, the Eight-staged path consisting of Right and Perfect Comprehension; Right and Perfect Resolve; Right and Perfect Speech; Right and Perfect Action; Right and Perfect Livelihood; Right and Perfect Endeavour; Right and Perfect Mindfulness; and Right and Perfect Meditation. This Path conducts to the extinction of Sorrow. Upon this unshakeable foundation,—unshakeable, because so dishearteningly true, has been reached the superb superstructure which has stood the ravages of time for nigh two thousand and five hundred years. Leaving aside for the present, for want of time, the consideration of the thousand

and one subjects of prime importance in Buddhism—a consideration to which I am not equal, I propose to deal with Buddhism in its general outline as a system of Ethics and Psychology which has had no equal in the history of thought. Based as it is on the feeling and understanding of the Sorrow of life, Buddhism is pre-eminently scientific and true. Unlike the revealed religions it has done away with all belief in the Absolute and in supernatural occurrences; in place of it, it has planted the tree of knowledge, and, as a necessary step to it, opened the path of independent inquiry which has scared away, as from a nightmare, all other founders and expounders of religions. One great and abiding and world-wide result of it all has been the apparition of positive science in the civilised world, the now much-favoured Theory of Eternal recurrence notwithstanding. I may aver without fear of contradiction that the true initiator of physical Science and of a spirit of inquiry into the laws of Nature in historic times was the Holy One, the Master of Humanity. Heracleitus, Democritus, Pythagoras, Plato, Aristotle, Ammonius Sacas, Plotinus, Iamblicus, Porphyry, Apollonius of Tyana, Descartes, Bacon, Newton, Leibnitz—all owe their inspiration to Buddha. What has the search for the Absolute, the unknowable, the unteachable, on the contrary led to? A slavish, timid, unreasoning dependence on the favour and sweet will of the gods and goddesses, a cobweb spinning, which, in looking to the refinements of language and dialectics, has lost sight of even the shade of a shadow of truth, and lastly, as a summum bonum, either a residence for all time in the heaven of the *Ishtadeva* or absorption in the Being who, on their own showing, after countless myriads of world-cycles, is bound in spite of Itself, to manifest Itself with all Its progeny. One dire result of this favour-seeking and sycophancy has been moral degeneracy, deterioration of character both individual and national and the sacrifice, for who knows how long, of national independence. For over a millennium, moral and intellectual cowardice has been the Shibboleth of India. And, as for knowledge, but little progress has been made by the Hindus, to whom the Vedas have been the infallible guides. While the Hindus and the adherents of other revealed religions have looked up to the Supreme Being and His subordinate Gods, archangels, and angels for help in matters temporal and spiritual, Buddhism, perceiving and knowing sorrow to be not punishment, or result of but ignorance itself, strives hard to remove sorrow and, for the matter of that, ignorance, ultimating in that knowledge which alone makes for righteousness, for Nirvana. As Prof. Huxley says in the note to his "Evolution and Ethics," "for the first time in the history of the world, it proclaimed a salvation which each man could gain for himself and by himself, in this world, during life, without any, the least, reference to God, or to gods,

either great or small." Buddhism does not believe in revelation, in dogma, in authority; but in each man's individual efforts for the removal of sorrow, the acquirement of knowledge, and the cultivation, nay, perfecting of a life of *Brahmacharya* which alone paves the way for Nirvana. As Dr. Dahlke says, "the introduction of the God-idea would have made the solution of this arithmetical sum an impossibility." The Ten Kasinas, the forty subjects of meditation, the four Brahma-viharas, the four intense contemplations, the trance of cessation,—these form the superstructure on the solid basis of Sila or conduct. Buddhism aims at being, what Nietzsche calls "beyond man" power, in the sense of "knowledge is power" is its goal, while Brahmanism aspires to be a god of one next-door to him. By correct cognition, reached through the Noble Eight-staged path, a Buddhist extricates himself from sorrow. "And what is this knowledge?" Dr. Dahlke interrogates. "It is this," he answers,—"that my own I, this my personality, because like all else wholly and entirely arisen from a cause is also wholly and entirely transient, and hence in this "I" is contained no ingredient that is eternal, no 'soul.' This proposition embraces the potentiality of supreme sorrow as well as all supreme bliss; the keenest sorrow, because by this my own "I" is torn from me and transformed into 'a body of sorrow'; the keenest bliss because at the very moment when such cognition takes place, the way to deliverance opens out before me." Buddhism concerns itself only with this life, this earth, and does not look out for the beyond, the super-terrestrial. This is the gospel of all the earth's greatest men—ancient and modern. Plato, Aristotle, Leibnitz, Kant, Hegel, Goethe, Strauss, Bentham, Heine, Carlyle, Ruskin, Emerson, Nietzsche, Edward Von Hartmann, all belong to this school. "One counsel," says Carlyle, "Goethe has to give, the secret of his whole poetic alchemy, 'think of living!' Thy life is no idle dream, but a solemn reality. It is thy own, it is all thou hast to front eternity with." Under Buddha's great influence the Greeks learnt the lesson of the cultured man getting to work out his own perfection. Then followed in succession the eudemism of the seventeenth century, the Perfectionism of the Germans represented by the great Leibnitz, and the evolutionary utilitarianism in the ethics of modern times. Bear in mind, Brothers, such philosophy, such ethics, such rule of life, were born of the experiencing and the understanding of sorrow, and not of a dread and worship of the gods!

Even the most determined enemy of Buddhism cannot but admire its exalted morality. To be laconic, universal love, self-renunciation, patience, and tolerance are the watchwords of Buddhistic morality; and lust, ill-will and illusion are, according to Buddhism, the root-vices. Quoting from the *Dhammapada*, Keningale Cook, a most sympathetic and considerate judge of

Buddhism says: "He abused me" etc, down to "Hatred ceases by love, this is an old rule" he says, "Here Buddha reached his highest range of inspired thought. In this little morsel of language is crystallized all that religion can teach."

Here, as a digression, permit me, Brothers, to remind you of the old adage "The wine savours of the cask wherein it is kept." Could such lofty morality, such noble and catholic sentiments, have emanated from any but the greatest and most refined and perfected aggregation of materialized Skandhas, that ever walked the earth? Whom else could you compare to our Lord Sakya Muni? Even Zarathustra and Jesus, not to mention any others, pale before this white light,—the Buddha. Can you expect such truths, such lofty thoughts, such all embracing love from a person, or if you will, from an Avatar, who kills a Sudra yogi for no earthly fault of his; who makes love to thousands of other people's wives, who wage incessant war on his enemies?

As to the whole philosophy of Buddhism, I can do no better than quote Heracleitus, the Greek philosopher of Ephesus—who, it seems, learnt his philosophy, as it were, under the very eye of the Master. "Everything throughout the universe," Heracleitus says, "is in constant flux, and nothing permanent but in transition from being to nothing, and from nothing to being, from life to death and from death to life, that nothing is, that everything becomes, that the truth of being is becoming, that no one, nothing is exempt from this law, the law symbolised by the fable of the Phoenix in the fire." Almost exactly the same thought in almost exactly the same language is found in the Philosophy of Hegel!—the greatest master of abstract thought the world has seen since Aristotle left it. Do not the latest discoveries in science—discoveries which bid fair to offer a solution of the first principles and the primal elements of being—amply prove that every syllable of the above averment is true? Therein consists the supreme pre-eminence of Buddhism over all other religions. In these latter, you will find half-truths, or even less glimpses of truth. But in Buddhism, there are adumbrations of truth which only by the help of a subconscious fore-knowledge, or what is popularly but erroneously and unscientifically called intuition, of things that one can grasp the full significance of how transcendently true and scientific (should the sanction of science weigh heavier with some) are the following among countless other sayings; how wide of sweep, how universal, how pregnant with meaning!

I. The famous couplet "ye Dhamma hetu pabhava etc, of all the phenomena or happenings that have a cause for origin, the Buddha has explained the causes; the removal of that cause too the great Renunciator has declared."

II. "Yas Klecas sa bodhi, yas Samsaras tan Nirvanam."

What is sin, that is understanding; what is transmigration, that is Nirvana.

III. Whatever happiness there is in the world, it has arisen from a desire for the welfare of others; whatever misery there is in the world, it has arisen from a desire for our own welfare.

I feel I ought to resume my seat, and make room for abler speakers, more particularly, for my esteemed brother and friend, Mr. Dharmapala, whose energy knows no flagging. But before I do so, I would ask your indulgence to quote a few sentences from some of the master minds of Europe, who have thought and expressed themselves on Buddhism.

Prof. Huxley, in his admirable essay on "Evolution and Ethics" says:—"It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists." (Berkeley). A little farther on, he sums up his able characterisation of Buddhism thus; "A system which knows no God in the Western sense; which denies a soul to man; which counts the belief in immortality a blunder and the hope of it a sin; which refuses any efficacy to prayer and sacrifice; which bids men look to nothing but their own efforts for salvation; which, in its original purity, knew nothing of vows of obedience, abhorred intolerance, and never sought the aid of the secular arm; yet spread over a considerable moiety of the old world with marvellous rapidity, and is still, with whatever base admixture of foreign superstitions, the dominant creed of a large fraction of mankind." That deep but little understood philosopher, Frederick Nietzsche, whose wonderful book, "Thus Spake Zarathustra" is ranked by one of his translators "nearest the Three Baskets of Buddhism—the Tripitaka" among the other works of world-literature, considers Buddhism as "the only properly *positivist* religion which history shows us." "Buddhism," he characteristically defines, "is a religion for late men, for kind, gentle races who have become over-intellectual, and feel pain too readily (Europe is as yet far from being ripe for it): it is a conveyance of them back to peace and cheerfulness, to regime in intellectual matters, to a certain hardening in corporeal matters. Christianity desires to become master of beasts of prey; its expedient is to make them sick,—weakening is the Christian recipe for taming, for civilisation." Buddhism is a religion for the close and the wornoutness of civilisation which Christianity does not as yet find in existence—but which it may establish under certain conditions."

Ribeiro's History of Ceylon.

Mr. P. E. Peris, Deraniyāgala Samarasinha Sriwardhana, M.A., is to be congratulated for the service he has done in translating from the Portuguese, "Ribeiro's History of Ceylon," into English. Accounts of the beautiful island of Ceylon have been contributed in different periods by various writers who have visited it before the establishment of the Semitic religion of Christ,—by the Portuguese in the year 1505 A.C. Ceylon was known to the Greeks, Romans, Arabs, Chinese, from the writings of travellers who have visited the island several centuries before the advent of the Portuguese. The island of Ceylon was the emporium of Asia, traders from far distant countries came in their trading vessels to the port of Colombo to buy cinnamon, pearls, gems, elephants and other spices.

It was in an evil hour that the Portuguese first came to Ceylon. From the time that they landed in Colombo the glory of Ceylon began to decline, and by their atrocities, persecutions, &c., committed for a period of about 130 year, succeeded in paralysing the Sinhalese race. Not until one reads Ribeiro's History carefully can he understand the horrible depredations committed by the Portuguese during their stay in the island. The first Portuguese vessel arrived in Galle in 1505, and the first Portuguese to have an audience of the reigning sovereign was Don Lorenzo de Almeida. In the year 1517 Lopo Soares obtained permission to build a fort in Colombo, and in 1519 Lopo de Brito began hostilities against the Sinhalese and the town of Colombo was attacked. To quote Ribeiro "at last we were compelled to attack the town of Colombo which lay close to our fort. We fell on it unexpectedly while the inhabitants were having their mid-day siesta and set fire to a broad straight road the chief one in the city. The men who had fled in a panic, now returned and compelled us to withdraw to our fort with some loss; 20,000 of them were soon collected to besiege our stronghold.

"When Don Lourenço de Almeida arrived in Galle, the men who were sent on land for water and fuel being resisted, he fired some of the bombards on board his galleons, and these created such a panic among the natives that they fled in dismay into the forests. For this was a sound that had never before been heard in the island; but to-day in consequence of our repeated wars with them, they are very dexterous in the use of guns, and they cast the handsomest and the *best artillery in the world*, while their muskets, *of which they have more than 20,000, are superior to ours.* p. 13.

In page 19 we read, "the Portuguese led the van, while 5,000 of the king's men brought up the rear. That evening they

arrived at a passage two leagues from Colombo, between the river of Mutual and a *large lake* which was said to be five leagues in circumference. The city was a very large one built among four mountains on the same river of Mutual, which is also called the Calane. On the southern bank was the palace of the king, which resembled a fortress with strong walls and raised on a platform of 20 broad steps. The fortress was a square one with four gates on each side; half the city was on this bank, half on the other. In this latter was the handsomest pagoda in the whole of the Island dedicated to an idol. The building was of wonderful work and it was asserted that 2,000 workmen had been continuously employed at it over 20 years. On page 34 we read "among the other articles in the fortress was the royal throne which was used by those kings at their solemn festivals; this consisted of several steps all beautifully carved and inlaid with ivory, a rare and costly work which the viceroy had intended to present to King Don Sebastiao on the occasion of his assuming the sceptre. Every effort was made to remove the treasure but the task was found so difficult owing to its great size that finally orders were given that the top alone, which was the most precious part of all, should be broken off and entrusted to some reliable persons to be carried away in proof of its magnificence."

P 61 "The first place which de Sousa attacked was Cosgoda, which he burned taking eleven prisoners. From there he proceeded to Madampe which he destroyed with fire and sword including two pagodas which were the centre of many pilgrimages. Thence he proceeded in the direction of Galle and landing some men to Gintota he ordered them to lie in wait close to Galle. We remained here three days setting fire to the city which was a very large one with several magazines of stores. We destroyed all the gardens and cut down all the palm trees in the neighbourhood and set fire to the ships which we found anchored there. Our next object was the city of Beligama which was four leagues off. The lascoreens went by land and falling upon the city unexpectedly set it on fire, the inhabitants taking refuge in the forest. One day was spent in looting the place and at night ship was despatched to fall upon the town where the refugees had collected. We found here three stores, one full of iron which we cast into the sea and the others of saltpetre and similar ammunition which we set on fire. The important city of Mature with its wealthy population of merchants was half a league further off and was destined to be given over to the plunder of our troops. We stormed it after severe fighting and set fire to it various places, our men plundering whatever they thought best. Among the buildings which were burnt were three pagodas of great beauty, a store full of cinnamon and a large ship which was in the harbour. The next place that was burnt was Devundera, which is described

as follows:—"The place was like a handsome city with a circuit of a full league. The temple itself was vast in size, all the roofs *being domed and richly carved*; round about it were very handsome chapels and over the principal gate-way was a tall tower entirely roofed with copper, gilded in various parts. To disabuse their minds the Captain swore that he would destroy the Temple. We burst in the gates and proceeded to destroy the idols of which they were more than a thousand of different figures of clay and wood and copper mostly gilded. We *destroyed the domes and colonnades* and sacked the stores where we found a vast *accumulation* of ivory, fine clothes, copper, pepper, sandal-wood, jewels, precious stones, and all the fittings of the temple, which we plundered as we desired and set the rest on fire. As the greatest insult that could be offered to the place we slaughtered within it some cows, this being a desecration which could not be purified without the most elaborate ceremonies. We also burnt a magnificent wooden car built like a tower of seven stories and beautifully painted and gilt."

P 65. "Our wonder was beyond words at the marvellous fortifications which the king had constructed, indeed it was hardly possible to believe that they were the work of human hands."

(To be Continued.)

"Christianity as the Pleroma."

Dr. Paul Carus, the versatile writer, has an article in the March No. of the *Open Court*, under the above heading. The meaning of the Greek word *Pleroma* is "all things had come to a head".

He writes: "We read in the Epistle to the Galatians (iv. 4) that "when the fullness of the time was come, God sent forth his Son". . .

"Christianity is commonly regarded as the daughter of Judaism, and this is taught not only in Sunday Schools, but also in profane history. It is deemed an established fact that Christianity, the religion prevailing all over Europe and among the races that have sprung from the European Continent, is the lineal descendant of the religion of Moses, especially of its later form, Judaism, and it is treated as a foregone conclusion that this little nation of Israel was by divine dispensation chosen to prepare the way for the appearance of Christianity. But this view is not correct in spite of its plausibility, or to say the least it needs so many qualifications that its restatement would amount to a radical reversal of the theory. The traditional view seems plausible only because

we have become accustomed to it, and yet we shall be compelled to grant that it is not in agreement with the facts of history. A consideration of the actual development of religious thought forces upon us conclusions which are very different.

"Without denying the enormous influences which Judaism exercised on Christianity from its very start, we make bold to say that Judaism did not bear or bring forth Christianity, but that Christianity is, so to speak, a grand child of ancient paganism, and the motherhood of Judaism is by adoption merely. The spirit of Christianity is pagan, not Jewish,—yea it is un-Jewishly pagan, it is Gentile, and it is continued to retain a very strongly pronounced hostility towards everything Jewish.

"Christianity is a religion which originated during the middle of the first century of the Christian Era through the Missionary activity of the Apostle Paul. He founded the Gentile Church upon the ruins of the ancient pagan religions, and he took his building materials not from the store house of the faith of his fathers, but from the wreckage of the destroyed temples of the Gentiles.

"We know that in the Augustan age, shortly before and after, there were several religions and religious philosophies. Almost everyone of them was kin to the spirit of Christianity and contributed its share, large or small, to the constitution of the new faith that was forming itself in the Roman Empire.

"There was a great variety of gnostic seers, Mandaeans, Ophites, Therapeutaes, Manichæans, etc., at this time. The main centers were Asia Minor, Syria and Egypt. The gnostic doctrines are not Christian heresies, as Church historians would have it, but on the contrary, Christianity is a branch of the gnostic movement. Gnosticism antedates Christianity, but when Christianity finally got the ascendancy, it claimed a monopoly of the beliefs held in common with the gnostic sects, and repudiated all differences as aberrations from Christian truth.

"The Gnostics, however, were not the only ones in the field. There were the Sethites, worshippers of the Egyptian Seth who was identified by the Jews with the Biblical Seth, the Son of the Adam. Further there were the believers in Hermes Trismegistos, a Hellenised form of the Egyptian Ptah, the incarnation of the divine Word. A purified paganism was taught by stoics such as Epictetus and Marcus Aurelius, representatives of which are Hypatia and Emperor Julian the Apostate. Kin to this idealised paganism was the school of neo-Platonism as represented by Philo, Plotinus and Porphyry. Moreover there were not a few who revered Apollonius of Tyana as the herald of the new universal religion that was dawning on mankind.

"In the second century of the Christian Era still another faith grew rapidly into prominence and promised to become the established religion of the Roman Empire. This was Mithraism, the Romanized form of the ancient faith of Persia; but at the moment when it seemed to have attained an unrivalled sway over the Roman army and its leaders, Christianity, the religion of the lowly, of the broad masses, of the common people, came to the front, and having found a powerful leader in Constantine, wrongly surnamed the Great, it dislodged all its rivals

and permanently established itself as the sole universal religion in the Roman world.

"Students of the history of religion find enough evidence of the pagan origin of Christian ceremonies, sacraments, rites and symbols. Baptism and a Eucharist seem to have been practised by several religions, and Epictetus quotes the litany of pagan sooth sayers to have been *Kyrie Eleison*, which has been adopted by the Christian Church, and is sung even to-day by both Catholics and Protestants.

"Monks existed in India and in Egypt and the pagan priests of the same countries shaved their heads or wore the tonsure. The rosary is unquestionably of pagan origin, while none of these institutions are Jewish."

According to Dr. Paul Carus the different forms of Paganism that helped to make up the "pleroma" of Christianity are Osirisism; the faith of Marduk, the saviour god; Mithraism, &c.

The student of Religion when making researches to investigate the truth of Christianity is forced to arrive at the conclusion that the religion which is preached to-day as the only true one neither owes its birth to Jesus nor its expansion to Paul, but to the early apostolic fathers—Clement of Rome, Ignatius Polycarp; and also the *Post* and *Ante* Nicene ecclesiastics: Irenæus, Justin Martyr, Origen, Clement of Alexandria, Cyprian, Tertullian, Gregory, Ambrose, Athanasius, Augustine, Basil, and Chrysostom, the two Cyrils of Jerusalem and of Alexandria.

David Friedrich Strauss in his monumental work "Life of Jesus critically examined," translated by George Eliot, (Published by Swan Sonnenschein & Co., Limited, London, 1906), exposes the weak foundations of the Synoptic and Johannine gospels. He writes "the idea of the Messiah grew up amongst the Jews in soil half religious, half political: it is nurtured by national adversity, and in the time of Jesus, according to the testimony of the gospels, it was embodied in the expectation that the Messiah would ascend the throne of his ancestor David, free the Jewish people from the Roman Yoke, and found a Kingdom which would last for ever." At this crisis the Nazarene appeared and thrust himself forward as the expected Messiah, "who shall sit on his throne, (with the twelve disciples) also shall sit on twelve thrones, judging the twelve tribes of Israel." When the Jews discovered that Jesus was merely a pretender, the scribes and priests succeeded in their efforts and had Jesus brought before a Roman tribunal, was found guilty and sentenced to be crucified.

Biblical critics in Germany are bringing their sledge hammer attacks on the different portions of the old and the new Testaments. No epoch was so full of forgeries as the third and fourth centuries after Christ. It was during this period that the Church fathers using the names of Paul, and other Apostles began writing the Epistles. Paul could never have written the Epistle to the Romans. Critics do not admit "the genuineness of the second Epistle to the Thessalonians," (Encyc. Britannica under "Paul.") It is not until towards the end of the second century after Christ, after many causes had operated both to create and to crush

traditions' that mention is made of Paul as having suffered about the same time as Peter at Rome. The chronology of the rest of his life is as uncertain as the date of his death. We have no means of knowing when he was born or how long he lived, or at what dates the several events of his life took place. The personal appearance of Paul is described as "a man small in stature, bald-headed, bow-legged, stout, close-browed, with a slightly prominent nose" but also adds "full of grace"!! The Pastoral Epistles alleged to have been written by Paul to Timothy and Titus "belong to a period of the second century in which the monarchical idea of the episcopate was struggling to assert itself". (E. B. Paul p. 349.) "It was the half converted rhetoricians who brought into Christian communities the practices as well as the beliefs of the degenerate philosophical schools of the empire".

A. D.

"On the Problem of Nirvana."

In the Journal of the Pali Text Society for 1904-1905, there is an article on "the Problem of Nirvana" by F. Otto Schrader, Ph. D., which shows that the writer has exerted to find a way if possible to solve the very complicated problem of a condition of existence, which has no similarity in any other religion professed by man. Neither pantheism, nor monotheism nor nihilism could throw the least light on a subject which depends absolutely on the perfect life of the Brahmachari. It was so enunciated in the Culla vedalla sutta, Majjhima nikaya, by the Bhikkhun Dhammadinna and accentuated by the Tathagato. It is a subject beyond the grasp of gods of the Jehovah, Brahma and Visnu type; and a condition of perfection that is to be experienced only by those who have destroyed the ten fetters. The egoist, the pantheist, the materialist, the Deist, the monotheist, the spiritualist, the henotheist, the polytheist, the atheist,—none of these is in a position to comprehend what Nibbana is, as it belongs to the category of the Lokutara dhamma. Moreover it is a subject of investigation which is within the realm of Paṭivedha ñānam. He who has destroyed the phantasms of sakkaya ditthi, relegating all ideas of attā to the limbo of avijjā, abandoned all ideas of uccheda ditthi, and abandoned all belief in a phantom creator, an Isvara, emancipated from the foolish fancies of sassataditthi even in the form of arupa, and walking in the Middle Path, avoiding the extremes of sensualism and morbid asceticism founded on akiriya ditthi, only can realise what Nibbana is. Philologists, theologians, logicians, vedantins &c., who are still bound by the fetters of ego and tanha will never solve the Nirvana problem, Like the infant lying on its back they

may kick and crow but will never succeed in realizing the condition of Nibbana.

To realize what Nibbana is the student of Yoga has to go through the seven purifications, viz:—Pure life, pure heart, purity in belief, purified of doubt, convinced of the path of Truth, practicing the seven fold *ñānas* and realising the goal of holy freedom by the help of the science of perfect wisdom. Nirvana is beyond Sankharas and therefore beyond finite thought, but the *Yogavacara brahmachari* by the practice of *vipassana* is able to arrive at the transcendental state of Arhatship. The Arhat realizes Nibbana, and the *Anagami* experiences the *Nirodha samapatti* state, where the *kaya samkhara*, *vaci samkhara* and the *citta samkhara* cease to operate. Nibbana is therefore the inheritance of the *Anagami* and the Arhat. One has to thoroughly master the subject of Buddhist psychology and then only can he grasp the stupendous problem of Nibbana. The muddle headed egoist intoxicated by his own *ahankara* and *mamankara* can never know what Nibbana is. The comprehension of the Nibbana idea differentiates according to individual development—viz: *potujjana*, *sekha*, *asekha*, as enunciated by the Buddha in the *Mulapariyaya Sutta*, *Majjhima Nikaya*.

We are sincerely glad to learn that Dr. Otto Schrader contemplates publishing a special work on the Problem of Nirvana giving all the passages in the *Piṭakas* that refer to *Parinibbana*. This is the best course to adopt, and the publication will certainly help to show the *assutavata potujjana* how far he has erred in his conjectures. The muddle-headed religionist, with his *Iswara* and his *atta*, clings tenaciously to the beliefs with which he is associated since his childhood. Old beliefs die hard, and the egoist has not the strength to stand alone and fight the battle against false theories. So long as he stands on a false ethic so long he will remain weak and depend either on a phantom *Iswara*, or become an atheist. The *Asekha* be it noted is a supertheist.

The Archæological Report.

Many Ancient Monuments Discovered.

The Annual Administration Report of the Director-General of Indian Archæology for the year 1906-07 shows a total expenditure of five and a half lakhs of rupees. The more important buildings repaired were monuments at Pagan, Burma, the Taj at Agra, and the tombs and palaces at Delhi, Fatehpur, Sikri and Lahore.

The following particulars of explorations made during the year are given in Mr. Marshall's Report:—The two most extensive undertakings were those at Kasia and Sarnath. At the former site, Dr. Vogel has continued the excavation of monasteries, the earliest of which appears to date back to the first century of our era, and has laid bare also a large number of smaller monuments, chiefly stupas, to the south of the central shrine. Among the minor finds made by him may be mentioned more than 500 clay sealings, the great majority of which belong to a convent. These sealings, which have apparently been used for letters, cast doubt in Dr. Vogel's opinion on the supposed identity of Kasia with the ancient Kusinara, and this doubt has been strengthened by the discovery of a seal die bearing a legend which refers it to a community of friars at the convent of holy Visnudvipa. The form Visnudvipa correspond to the Vethadipa of Pali books, where a portion of the relics of Buddha were deposited after Mahapariniravana, and with this place Dr. Vogel now inclines to identify the modern Kasia.

At Sarnath, Isipatana, in Benares, excavations brought to light a great array of monuments in the stupa area belonging to various dates between the Mauryan epoch and the twelfth or thirteenth century A.D. Prominent among them is an exceptionally well preserved group of stupas in the north-east corner, which appear to have marked some particularly sacred spot and which are of more than usual importance, because within the outer and later shells of several of them earlier structures were found in practically perfect preservation; while in the relic chambers of others, numerous sculptures and clay tablets came to light. Many detached antiquities of value were also recovered in this part of the site, including among other things parts of a Mauryan railing with inscriptions—and a Pali record of the second or third century A.D., the only known one from Northern India.

But the most valuable result of the year's work was the discovery that the northern side of the site is occupied by several extensive monasteries, built one above the other at different intervals of time. The uppermost of these is a singularly handsome structure and of more imposing proportions than any yet brought to light in India, while the earlier monasteries below, though smaller in plan, are also of fine massive construction, and in their lowest stratum specially, are likely to yield much of value. It should be added that apart from the value of individual finds, excavations at Sarnath have added greatly to our knowledge of Indian art in the Frontier province. New ground was broken by Dr. Spooner at small site of Sahri Bahlol near the foot of Takhti-

bahai, where besides architectural remains a specially rich treasure of Gandhara sculptures was recovered by him which, in point of beauty and interest, yield to few, if any, of the sculptures of this school yet discovered.

Yet another excavation that has furnished results of great import for the history of Buddhist iconographic art is that of the Betlek Pagoda at Pagan, in Burma, where a long series of terracotta plaques have been found built into the walls of an arched corridor or ambulatory, which surrounded the pagoda on all sides. These plaques, clearly cut and admirably preserved as they are, form a remarkably fine collection of illustrations of the birth stories of Buddha, as they were current at Pagan in the eleventh century of our era, and besides throwing light on many points connected with the history of the Jatakas, constitute an important addition to our knowledge of the mediæval era. In the Madras Presidency the famous site of Amaravati, where Mr. Rea continued his diggings, yielded another harvest of inscriptions, marble rails, sculptures and other miscellaneous antiquities, from some of which it becomes apparent that the site was occupied by Buddhists as far back as the Mauryan epoch. Another discovery in the South of India that deserves mention is that of some ancient caves with beds chiselled out of the rock in the Madura district.

Finally it remains to mention the excavation of the black Pagoda at Konarak, where the sanctum of the temple has been almost completely cleared of the débris in which it had been immured.

The Garbhajriha now proves to be standing to about one third of its original height, and to be decorated with large niches in which statues were placed, and with the same class of erotic scenes in relief with which the rest of the temple is ornamented. Round about it have been found many statues executed in green chlorite stone, and, strange to say, almost perfectly preserved despite the thousands of tons of stone heaped up above them.—*Statesman*.

Asoka-Sandracottus.

(By the late Poorna Chandra Mookerjee, Govt. Archaeologist, Bengal)

INTRODUCTION.

Some Orientalists from Sir William Jones in the last century to Professor Max Muller at the present time, have assumed that the Sandracottus, who defeated Seleucus Nicator in about 310 B.C., was the same Chandragupta, who, according to the

Buddhistic and Jaina chronicles, founded the Maurya dynasty in 163 A.B. and 155 A.V. (380 and 372 B.C.). But since this assumption involves a difficulty of about 66 years, they have,—I should say rather arbitrarily,—reduced the date of the Buddha's *Parinirvana* (death) from 543 to 177 B.C. But other Orientalists do not agree with them;—each arriving at results, varying with all others. Thus Professor Westergaard says 368, Professor Kern, 380; Rhys Davids, 412; A. F. Carter, 483 B.C. See Tabular Statement given below.

Events.	Traditional dates in B.C.		DATES ACCORDING TO				
	Buddhistic.	Jaina	Max Muller.	Westergaard.	Kern.	Senart.	R. Davids
Buddha's death	543	—	477	370	370 or 380	—	412
Mahavira	—	527	—	—	—	—	—
Nanda Kalasoka	}	463	467	—	—	—	—
Vaisali Council		443	—	377	—	—	—
Chaudragupta	380	372	315	320	322	325	—
Asoka	325	—	259	268	270	273	—
Samprati	288 or 292	292	—	—	—	—	—

And so a sea of confusion has been created after rejecting the simple and traditional era of Sakya Singha. I was therefore bewildered and met with a great deal of difficulty in arranging and reconciling the historical facts, that I gathered while writing my final Report on the late excavations on the sites of the ancient Pataliputra.

This difficulty induced me to study on my own lines and to find out who was really the Sandracottus of the Greeks. First I checked the Buddhistic chronology of Burmah with that of Ceylon—and the dynastic with that of the patriarchs;—and then again I compared these with the Jaina dates of the three kings, Nanda, Chandragupta, and Samprati, and the Jaina patriarchs. In this way, I found a remarkable agreement between all of them. Taking for granted the year 543, B.C. as the starting date of the *Parinirvana*, I noted 214 A.B. (*Anno Buddhæ*) from the Southern (Ceylonesc), and 234 from the Northern (Tibetan) source, Rockhill's

Life of Buddha p. 133, as the year, when Bindusara died, and Asoka usurped the throne of Pataliputra. Since this difference of 20 years is explained away by noting the fact that the Northern Buddhists calculate from Buddha's *Nirvana* and not *Parinirvana*, which occurred 20 or rather 21 years afterwards, I came to know that there is no actual difference between the Northern and the Southern dates as regards the death of the Buddha.

THE DATE OF BUDDHA.

But before I discuss in detail the period of Asoka the great, the date of Gautama Buddha himself needs to be looked to afresh. Bishop Bigandet, in his *Life of the saint*, from the Burmese source, *Legend of Gaudama*, Vol. II pp. 71—73, records the following dates of Sakya Singha in an era which was commenced by Anjana, king of Dewaha, on Sunday, New Moon, in the month of Tabaong (March), when 8640 years known as Kandza, Vol I p. 13 Vol. I p. 13, expired:—

(1) Conception on the full moon of July.—August,—Uttarathon in 67 Anjana Era. (Month Aisala=Ashāra. Uttarathon,—S. Hardy).—(15th Sukla Paksha, Pushya constellation; *Lalita Vistara*).—30th night of the month of Uttarashara, which is the 15th day of the 5th Chinese month, according to the Mahasthavira School. The other schools fix it on 23rd day of the month, which is the 8th of the 5th Chinese month. *Beal's Western World.* Vol II p. 15., and *Life*, p. 95.

(2) Birth,—in 68 (48—Tibetan). Friday, Withaka, waxing moon of May, (Tuesday, full moon, Wesak, Nakat Wisa, S. Hardy) 8th day of the 2nd half of Vaisakha, which corresponds with the 8th day of the 3rd month (Chinese). The Sthaviras say 15th of the 2nd half of the same month, corresponding with the 15th of the 3rd month with the Chinese. *Beal's "Records of the Western World."* Vol. II. p. 24.

(3) Great Renunciation, in 97 A.E. Monday, full moon of July, Uttarathon:—(full moon, Aisala, Uttarasala. S. Hardy). (Pushya constellation; *Lalita Vistara*).

(4) Attainment of Buddhahood, 103 A.E. Wednesday, full moon of Katson. (Withaka).

(5) Nirvana.—(127 A.E.=563 B.C. *Five Years of Theosophy*).

(6) Parinirvana (death), 148, A.E. Tuesday, full moon of Katson.—Parinirvana according to general tradition occurred on 15th of the 2nd half of Vaisakha=15th of 3rd month with us. Different Schools calculate variously from the date of Buddha; some say, 1200 years and more; others 1300 and more; others,

1500 and more; others more than 900 but less than 1000 years have passed. Beal's "*Western World*" Vol II. p. 33.

The Ceylonese chronicles add, that the Buddha died in the year and day, when Vijaya, exiled by his father, Raja Singhabahu, (who was miraculously connected with the Kings of Vanga and Kalinga), from Lala, a small kingdom on the Gandaki river, landed in Ceylon. Max Muller's *Sanskrit Literature*, p. 268. Calculating from the reigns of his successors, we find, that the landing took place, 382 years before Dushtagamini, who began to reign in 161 B.C. that is, 543 B.C.

From the Tibetan source, Ksoma Korosi compiled in his chronological Tables, fourteen dates from 2422 to 546 or 544 B.C., *Tibetan Grammar* pp. 199—201. of which the anterior dates evidently refer to the past Buddhas, according to the view of Professor Duncker the author of the "*History of Antiquity*." Of these dates, two,—namely, 576 and 546 B.C., which should be corrected to 564 and 543, appear to belong to Gautama's Nirvana and Parinirvana.

The Tibetans say that Tathagata attained Parinirvana, that is to say, absolute Nirvana, or physically died in 2565 of the Kaliyuga, according to *Souramana*. The Lamas also record a prophecy by Buddha, that 1000 years after his Nirvana (not death) his religion would reach the north, "A thousand years after his death, (?Nirvana) his doctrines would reach the northern countries" Lassen "*Indian Antiquities*" ii, p. 58, Max Muller's *Sanskrit Literature* p. 264, which the Chinese evidently misread and misapplied to their own country. Since Buddhism first appeared in China in 62 A.D., they at once concluded, that their Fo (Buddha) must have died in the 9th or 10th century before, which is quite wrong. Fa Hian, while in Ceylon, heard that the Buddha died 1497 years before, which is not correct.

(To be continued.)

The Late Miss Catherine Shearer.

It is with very great regret that we have to announce the painful intelligence of the sudden death of our dear sister and devoted co-worker, Miss Catherine Shearer, in her temple residence at Rangoon, of dysentery on the 19th June. Never did we expect that so devout and enthusiastic a student of the Abhidhamma as Miss Shearer, shall be taken from us so soon. In her last letter to us which is now reproduced in this Journal, as will be seen, no mention was made of her being ill. On the 19th ultimo the wire from Rangoon brought

us the melancholy news of her sudden death. The truth is that we live in the midst of death. Impermanent are all *samkhāras*, there is nothing permanent in this universe. Miss Shearer first came to Ceylon in the year 1898 to assist Madame Canavarro in the educational work started by the Maha-Bodhi Society. She was loved by all with whom she came in contact, and her life was one of self abnegation. To sacrifice was a passion with her. She cared nothing for her own self, whatever she did it was for the good of others. She loved to lead the higher life of the saint, and her cherished desire was to reach the heights of holiness in this life, and to realise the fruits of *sotāpatti*. After remaining in Ceylon for several years she went back to her parents at Vinemont, Pa, in the U.S. of America, and in 1904 she left them and went to Japan to study in the Temples of the Zen Sect, and for nearly two years she was a devout follower of the High Priest of the Engakuji Temple at Kamakura, Rt. Rev. Shaku Soyen, studying the sacred science under the guidance of Zen professors of the Engakuji Temple. Hearing that the science of *Jhana* was practised by the Burmese Bhikkus with better results, she left Japan, and came over to Rangoon, where she was received by our friend, Moung Ohn Ghine, C.I.E. Seeing the Burmese nuns and their self sacrificing lives, Miss Shearer expressed her desire to join their ranks, and with the consent of her friends she took up the *Upāsikā* life and lived in a cottage at the Upyatawya Kyoung, Boundary Road, Rangoon, studying the *Abhidhamma* in Pali and learning the Burmese language. She made rapid progress and it was her intention, several months later to take up the executive work of the Calcutta Maha-Bodhi Society. She was making arrangements to publish the letters that she had received from the *Anagārika Dharmapāla* on Buddhist Philosophy since 1898. She was the living embodiment of spiritual devotion and self abnegation, and her sudden death is indeed a severe loss to her friends for had she lived another five years, the Western world would have obtained through her the priceless teachings of the *Tathāgato* on *Nirvāna* psychology. It is the unexpected that does happen, and our expectations end in disappointment. *Sabbe sankhārā aniccā*.

Upyatawya Kyoung,
Boundary Road
Rangoon, May, 20th 1909.

MY REVEREND AND FAITHFUL TEACHER,

By this time I think you have arrived in your native home, welcomed by time tried friends and in a new sphere of surroundings.

Our priest has been called by his friends to Thaton, but when his students heard that he had set no time to return, they requested that he

should return after a month as there was need of his instruction for the students of meditation here.

I see that you accepted the "Buddhist Pilgrimage" for the Journal. I hope it will give Western readers an idea of the prominence of religious thought in the minds of the laity of Burmese people.

I enclose a clipping from the home paper also, and the same mail brings me a long letter from Mrs. Rhys Davids about Vipassanā whether it can be present in the mind which has the state of "bad thoughts." I am sorry that my teacher cannot speak English and give the full benefit of his opinion. Perhaps you will give the suitable answer.

I will send a copy of the paragraphs in her letter about it.

I hope that Ko Ohn Ghine met Mr. Moonasingha on his way at Colombo. Bringing the jeweled casket to Ceylon ten years ago has helped very much to make Ceylon familiar to the Burmese people. Those who made the journey at the time have told their friends about it and in that way a knowledge of the country spread among the people.

Mrs. Rhys Davids asked that I should write her again and tell her my experience. What shall I say?

I have a better idea of *lokutara* than I had before, but after all what is the difference between the loki mind and the lokutara mind when the loki mind can attain to the highest Jhana and during its progress it meets with "Deti way payo" (Burmese Pali) and other spiritual experiences, I would be glad to know the difference.

Received yours of the 13th date. Very well, I am thankful to be here, though a lack of knowledge of the language makes me feel very dull compared to the other students.

Kind remembrances to Ceylon friends.

Yours sincerely,

C. SHEARER.

Obituary.

It is with the deepest regret that we have to record the untimely decease, at Prome, on the 20th, March last, of Maung Hla Pe, B.A., Myoök and Assistant Government Translator (on leave). Born at Prome on Wednesday, 7th increase of Waso, 1241, B.E., he, at a very early age, displayed remarkable intelligence and a keen interest in religion. His parents were U Kya Gaing, Inspector of Police, and Daw Tok, both deceased. At the age of 13, he was ordained a novice, but, as is usual now with most boys who go to English schools, his stay in the monastery was very brief—only a week—a circumstance which he never ceased to regret. He received his early education at the Prome High School, and after matriculation, he proceeded to the Rangoon College, where he took his degree, after a brilliant career. He stood first in the whole province in the

Seventh Standard, Entrance, and First Arts examinations, carrying away the scholarships and best prizes all through. Later on he again took first place in the open competitive examination for admission to the Subordinate Civil Service; and was appointed a Myoök, from which position he shortly afterwards migrated to the Government Translation Department. He was a sound Pali and Burmese scholar, and was happiest when occupied with scriptural study. He married, but unfortunately lost his wife about two years ago. Attracted by the work of the Young Men's Buddhist Association, he became one of its prominent members, being elected to the Honorary Treasurership at the General Meeting last year. Quiet, unassuming, ever ready to lend a helping hand wherever required, endowed with a cheerful disposition—he was liked by all who came across him and soon attained wide popularity. But he could never forget his favourite studies, and, soon after he proceeded on leave in October last, he decided to spend his leisure in a monastery where he would be in close touch with the Pitakas and its best exponents. He was ordained a *bhikkhu* by the Reverend Ledi Sayadaw at Moulmein, and was given the name of U. Visuddhasara. Thereafter, he spent a short time at the Bodhigon Kyaung-daik in Rangoon, where he received instruction in meditation, and recently proceeded to his native town in order to take up his residence with the Sayadaw of his boyhood. But no sooner was he settled than he was seized with a fatal illness, and he passed away, even as he had lived, quietly and calmly. *Suvatthi hotu!* A movement has been set on foot to perpetuate the memory of our dear friend—a genial companion, a talented scholar, an ardent student, and above all a shining example of the best type of a modern Burman Buddhist.—*Burman Buddhist*.

NEWS AND NOTES.

THE IMPERIAL ACADEMY OF JAPAN. The Imperial Academy of Japan is under the supervision of the Minister of Education. Its object is the promotion of science and art, with a view to the exercise of beneficial influences on education in general. The institution elects its own members from amongst the learned, and His Majesty the Emperor, directs their inclusion as the members of the Imperial Academy. Foreigners who have displayed distinguished merit in contributing to the advancement of science and art in Japan may be elected as associate members:

ORIENTAL TRANSLATION FUND.

The Oriental Translation Fund started by the Royal Asiatic Society of London has published the following works useful for the student of Buddhism;—Dhammasangani, price 10 shilling; "On Yuang Chwang's Travels 2 vol., price 10 shillings each. To be obtained on application to the Secretary, Royal Asiatic Society, 22 Albemarle Street, London, W.C.

EDUCATIONAL SOCIETIES IN JAPAN.

There are three Educational Societies in Japan, the Imperial Educational Society, The Educational Society of Tokyo, and the Educational Society of the City of Tokyo. These are the most prominent. Besides these there are the Kozuke Educational Society, the Shizuoka Educational Society, the Educational Society of Yamashiro *ken*, the Educational society of Akita, the Educational society of Tottori, the Educational society of Hiroshima, the Educational society of Saga *ken*, the Educational Society of Kagoshima.

THE EDUCATIONAL FUND OF JAPAN.

The Educational Fund was created in pursuance of the Law relating to the Special system of Finance for Educational Stock Fund. The total amount of the Educational Fund at the end of the financial year was *yen* 2,148,829 of which a sum of *yen* 1,196,815 was granted as loans to cities, towns or villages, or town or village corporations, or town or village school corporations The beneficial influence of the educational fund is great, as it relieves, the expenses of cities, towns and villages in the equipment of their school buildings, and encourages the teachers of the elementary schools.

THE CHINESE BOARD OF EDUCATION.

The Chinese Board of Education has recently issued ten regulations governing educational matters throughout the Empire. The following are among those issued:—Every capital city must have at least one hundred primary schools and a minimum of five thousand students. All prefectures and districts must have at least forty schools and a minimum of two thousand students. Every child at the age of seven years shall be compelled to attend school. Any official succeeding in persuading gentry to found schools shall be rewarded. The parents of any child of 7 years of age or over shall be held responsible for the attendance at School of such child and will be punished in the event of its failure to attend. All prefects and Magistrates who fail to obtain the stipulated number of schools and students in their respective districts will be punished.

STATEMENT OF GENERAL INCOME AND EXPENDITURE FOR THE MONTHS OF APRIL AND MAY, 1909.

Colombo, 31st May 1909.

Colombo, 31st May 1909.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.



"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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	2453 B.E. 1909 A.C.	

Sayings of the Omniscient Buddha.

ANGUTTARA NIKAYA.
DASAKA NIPATA.

(Continued from the last Number.)

108. The Exalted One compare, himself with the physician and the Noble tenfold Path as the Aryan Purgative.

109. The Aryan medicine.

110. The tenfold principles.

111. The ten Asekha principles.

112. Do Do

113. The Path of Error and the Path of Good.

114. The Path of Error and the Path of Good.

115. Do Do

116. Ajino, a wandering ascetic visited the Exalted One. He enunciated the principles of discussion based on Evil and Good.

117. Sagarava, a Brahman came to the Exalted One and asked him what is the lower bank and what is the further bank. The Evil Path is the lower bank, the Right Path is the higher bank.

118. Do Do

119. Janussoni, the Brahman, having finished his bath, dressed in new garments with a handful of wet *Kusa* grass came to Buddha, and the Exalted One asked Janussoni what special ceremony was being celebrated that-day. "Pacca Rohini ceremony" answered the Brahman. This day the Brahmans bathe, wear new

clothes, and after having sprinkled cow-dung on the floor of the prepared place and turmeric on the wet Kusa grass lie down to sleep. In the night the fire is fed with ghee and on the following day the Brahmans are fed. The Exalted One taught the Aryan "Pacca Rohini" which inculcates to abstain from all evil thoughts words and deeds.

120. Do Do

121. The tenfold Path.

132.-155 Do Do

167.-175. The Aryan Pacca Rohini and the ten sins.

176. Pava The Exalted One at the Mango Grove of Cunda, son of the smith. The Exalted One was staying there Cunda came to see him. He said that Brahmans who are known as the Pacchabhumaka, Kamandalaka, Sevalamālaka, Aggiparicārīka, Udakarahaka are teaching the doctrine of purification by water and fire. The Exalted One taught him the threefold purification of body, word and mind. The mere outward purification He condemned.

177. Brahman Janussoni came to Buddha and asked the Exalted One about giving alms in memory of departed relatives and friends. The Exalted One elucidated the Doctrine that those who are born as Pretas, may be benefited by the merits of the alms-giving given in their name.

178-189. The Ten Precepts Explained.

190. The Black and the White Path.

191-199. The ten principles of merits and of demerits.

200. The nature of those who go to the suffering condition and of those who observe the Precepts.

201. The nature of the woman who goes to hell.

202-214. Do Do

215. Karma the basis of evolution.

216. The Ten merits and the ten demerits.

217. Do Do

218. The concentration on universal love.

219. The Path to hell.

220-224. Do Do

EKADASA NIPATA.

Savatthi. The Exalted One at Jetavana. Anando came and asked the Exalted One what are the merits of good deeds. The Exalted One answered categorically the principles of good.

2-3. Do Do

4. Sariputta's discourse.

5. Ananda's discourse.

6. The results of evil speech.

7. Anando came to the Exalted One and questioned about the evolution of Samadhi.

8. Do Do

9. Nadika. At Nighakāravasatha the venerable Sando came to the Exalted One who advised him to be like the Ajāniya race horse and not to be like the hybrid.

10. Rajagaha. The Exalted One staying in the monastery of the ascetics. He taught the Bhikkhus the Principles of the perfect Brahmachariya as a state superior to the life of gods. Of the lay people, the Khattiya is chief.

11. Kapilavatthu. The Exalted One was staying at the Nigrodha monastery. The Sakya Prince Mahanama came to the Exalted One and asked him what special precepts he should observe after the departure of the Exalted One. The advice was:—

Be full of faith
Be full of energy
Be ever watchful
Be conscientious
Be full of Wisdom.

Remember the Tathagata and evil thoughts will find no place,
Remember the Dhamma.

12. Sakka Do Do

13. Sakka. On the eve of the departure of the Exalted One from Kapilavatthu to Savatthi, the Sakyan Nandiya, thought that he also should accompany the Exalted One and when he came to him the Exalted One taught him the layman's doctrine.

14. Subhuti with other Bhikkhus came to the Exalted One and He taught them the higher doctrine.

15. The Exalted One taught the Bhikkhus the principles of loving kindness and enumerated the wonderful results thereof.

16. Vesali.—Anando was living in Beluvagamaka. At that time Dasama Atthaka Nagara came to Kukkutarama in Pataliputta and inquired from the other Bhikkhus where the Venerable Ananda was staying. He was told that Anando was at Vesali. The householder went to see him there and asked him to teach the doctrine by the observance of which he could obtain Nirvana. Ananda taught him the higher Doctrine. The householder delighted with the exposition built for the use of the Bhikkhus 500 leaf huts and also presented cloth to them.

17. By the parable of the foolish and wise cowherds the Exalted One taught the Bhikkhus the Higher Doctrine.

18. The Principle of Thought concentration taught by the Exalted One.

19. Do Do

20.-21. Sariputto taught the Bhikkhus on the higher life of Samadhi.

[The End.]

Ribeiro's History of Ceylon.

CEYLON IN THE 16TH CENTURY.

(Continued from the last Number.)

"From all these territories not a coin of tribute or taxes was obtained, because from the earliest times the land was all partitioned among the various ranks and classes of the state. For instance, in the case of men of war,—soldiers, captains and the higher officers—these had to come with their own arms as necessity arose, and were bound to bring from their homes food for fifteen days, and when this was finished they had fifteen days' rest. Of this kind of men at arms we had in our dominions 50,000, and the number could neither be increased nor dismissed, because they held lands which they enjoyed under this condition of service; and it was the same with the nobility and the service holders among whom the villages were divided. Each one had for his maintenance piece of muddy land which he sowed, and a large tract of fruit trees from which he obtained a considerable profit, as well as a garden where he had his house. To this portion they gave the name of paravenia, and all the inhabitants, whether noble or plebian, had an occupation, each serving in his own way the King or Lord of the village. By the manner in which all the lands were divided, taking the case of those held on military tenure alone, the men were always ready with their arms on every occasion and the King was not put to the expense of a single *real* upon them, pp88, 89.

P.—123.—"If a woman belonging to an honourable caste have intercourse with a man of low caste, the inevitable punishment is death, and her accusers are her own parents and brothers, for this is a matter of the greatest importance as effecting their honour. Those who are barbers, shoe-makers, or of any other low caste from the beginning, if they display special valour by achieving some gallant deed in war, the King will reward them with money, jewels, villages of people of their own caste, and by promotion, but he is not able to improve their social condition, nor that of their descendants, and they always remain of the same caste and are treated as such.

P.—158.—Now there was a Chingala named Antonio Barreto, who had served us for many years as a Christian Lascarin but had deserted to the enemy after the great retreat of Don Jeronymo de Azevedo; though of low birth he rose to be the Bicanasinga or Captain General of the King of Candia, and was given the title of Prince and had been entrusted with the government of the kingdom of Uva."

THE PEOPLE OF CEYLON.

124.—“The Modeliars, Apuames, Adigars and other grandees wear a shirt and a doublet, which those of a low caste may not do. The people are of the color of the quince, some of them browner than others; they wear their hair *a la Nazarene*, with their beards full in the ancient Portuguese fashion. In features they are well shaped and in no way different from the Spaniards; their bodies are well proportioned and very strong. An ugly woman is rare among them, and all have beautiful eyes; they are clean and tidy, clever at cooking and pay much attention to their hair; the dress of their ladies is superior to that of our women in India; they too wear a jacket and a cloth which reaches down to the point of the foot in a very dignified and stately fashion.

They have a language different from the one in common use, just as Latin among us; only their chief men learn it and they are very intellectual. They are greedy for money and this makes them treacherous and ready to acknowledge Christianity; but they return to their sacrifices with the same ease, and whenever our men go back to the city they immediately hasten to worship at their Pagodas.”

THE FERTILITY OF THE ISLAND.

“The Island abounds in food stuffs. A large quantity of poultry is also reared and they cost two *reals* the twenty; the price of seven *canada* (three pints English) of cow butter is the same. Fruit is plentiful and of various kinds, all very sweet; nature yields two crops in the year without any assistance from man. Rice is abundant.....there are various other kinds of grain which are used for food, and also of plenty of vegetables, potatoes and yams; none need suffer from hunger for this land is as Paradise from the universal fertility of its soil. The valleys are covered with flowers and trees; water of the purest crystal fills every stream; the air is balmy, neither hot nor cold though the Island is so close to the Equator.

“The sicknesses which were usual among the Portuguese were dysentery and some kinds of fever due to poverty of blood. This latter does not occur often and among the natives it is never found, the reason being they bathe so frequently in the river. I have myself put this to the test, and I resolved to bathe morning and evening, and for the sixteen following years I never had a pain in hand or foot.” p 132.

“Syphilis they call *parangi lede*, which means the Portuguese disease; and they have reason for doing so, because it was we who introduced it among them. As a rule they are a healthy race. They are great herbalists and in cases of wounds, tumours, broken

arms and legs they effect a cure in a few days with great ease. As for cancer, which is a loathsome and incurable disease among us, they can cure it in eight days." p 133.

The Portuguese who first came to our Island in 1505, remained till they were driven out in 1640. During the period they were in the Island they committed horrible atrocities, and succeeded in converting by low means, thousands of Sinhalese into the Roman Catholic creed, who at their baptism were given Portuguese names, and the Sinhalese of the sea board provinces by the thousands readily adopted the Portuguese names of Perera, Silva, Don, Dias, Alwis, Alles, Ribeiro, d'Abrew, Fernando, Pedro, de Costa, Pinto, de Mello, Luis, Cabral, &c.

Davy in his "Account of the Interior of Ceylon" writing about the people of Ceylon says "three hundred years ago there is good reason to believe that the Sinhalese were one people, without any points of difference, excepting such trifling ones as might result from the peculiarities of climate, and of other physical circumstances of the low lands and high lands. But since that period,—since the maritime provinces have been in the possession of Europeans, a change has taken place in the low-land Sinhalese, which though very slow, gradual, and imperceptible in progress, is now obvious in effect, and easily discernible in certain alterations and innovations in their language, manners and customs—varying in degree of change, more or less, according to proximity to our settlements. p 108.

"During the period alluded to, no corresponding change, that we know of, has occurred among the highland Sinhalese. The probability is that they are much the same now that they were three hundred years ago, and that they were then very similar to what they were in ages preceeding. Supposing this view to be correct, no small interest is imparted to the studying of such a people, by the consideration that they the living examples of a remote antiquity, and that they are almost as fresh and original to us. The pure Singalese of the Interior are completely Indians in person, language, manners, customs, religion and government. Like Indians in general, the Singalese differ from Europeans less in features, than in the more trifling circumstances of colour, size, and form. They are clean made, with neat muscle and small bone. Their features are commonly neat, and often handsome; their countenances are intelligent and animated. p 110.

"The Singalese women are generally well made and well-looking and often handsome. Their countrymen, who are great connoisseurs of the charms of the sex, and who have books on the

subject, and rules to aid the judgment, would not allow a woman to be a perfect belle, unless of the following character, the particulars of which I shall give in detail as they were enumerated to me by a Kandyan courtier:—"Here hair should be voluminous, like the tail of the peacock; long reaching to the knees, and terminating in graceful curls; her eyebrows should resemble the rainbow; her eyes the blue sapphire and the petals of the blue manilla flower. Her nose should be like the bill of the hawk: her lips should be bright and red, like coral on the young leaf of the iron tree. Her teeth should be small, regular, and closely set, and like jessamine buds. Her neck should be large and round, resembling the berrigodea. Her chest should be capacious; her breasts, firm and conical, like the yellow cocoanut, and her waist small—almost small enough to be clasped by the hand. Her hips should be wide; her lips tapering; the soles of her feet, without any hollow, and the surface of her body in general, soft, delicate, smooth, and rounded, without the asperities of projecting bones and sinews." p 110.

"The common dress of these people, and which may be considered the national dress, is extremely simple, and not unbecoming. The dress of the men consists of a handkerchief about the head, wrapped like a turban, leaving the top of the head exposed; and of a long cloth of two breadths, called *topetty*, wrapped about the loins, and reaching as low as the ankles. The material of the women's dress is very similar; they leave the head uncovered, and wear a long cloth, of a single breadth called *hala*, wrapped round their loins, and thrown over their left shoulder. p. 114.

"The duties and services that this people owed to government, or to the King, were a fixed and definite kind. They formerly constituted the militia of the country, and were required to appear in arms as often as summoned by the King to repel an enemy. Each man was expected to take the field, with a musket of his own, the King providing ammunition, and he was obliged to continue on service, either till the enemy was repulsed, or till he obtained leave to return home. Farther, the presence of all, or of certain classes of them, was required on the four great festivals held annually in the capital; and, on all public occasions of moment, as the choosing of a King, a royal marriage, or burial. What taxes they had to pay, before we had possession of the country, has not been determined in a satisfactory manner, notwithstanding all the inquiry that has been made to discover the truth. According to the best information I could collect, they had to pay an annual quit rent to the King, as lord of the soil, of one-twentieth of the rice it produced, and six chollies, or about a half-penny each for the high ground. p 115.

The following scheme will give a pretty correct idea of the organization of the old government or regal establishment :—

THE KING-RAJJURUWO.

MINISTERS

Pallegampahay	Adikaram mahatmeya
Udagampahay	do
Siapattuwe	do

CHIEF OF DISTRICTS.

DISSAVAS

Hatarakorale	Maha	Dissava	Mahatmeya
Satkorale	do	do	do
Uva	do	do	do
Matale	do	do	do
Saparagamuva	do	do	do
Korale Tunay	do	do	do
Nuwarakalawiye	do	do	do
Tamankada	do	do	do
Wellasse	do	do	do
Bintenne	do	do	do
Walapane	do	do	do
Udapalate	do	do	do

RATEMAHATMEYAS

Udunuwara	Rate-Mahatmeya
Yatinuwara	do
Tumpane	do
Harasea Pattuwe	do
Dumbara	do
Hewaheta	do
Kotmale	do

CHIEF OF TEMPLES.

Maligawe	Diya-Nilame
Dewale	Basnayaka Nilama

OFFICERS OF THE PALACE.

Gajanayaka	Nilama
Maha Lekam	Mahatmeya
Atapattuwe	Lekam Mahatmeya
Wedikara	Lekam do
Nanayakkara	Lekam do
Wadena Tuakkuwe	Lekam Mahatmeya
Padikara	do do
Kodituakku	do do
Bondikkula	do do

Dunukara Lekam Mahatmeya
 Kuruwe do do
 Maduwe do do
 Coottaha do do
 Aspantia Muhandiram Nilama
 Huduharak Pantiye Nilama
 Pattividana Nilama
 Maha Aramudale Wannaku Nilama
 Maha Gabada Nilama
 Uda Gabada Nilama
 Maha Haitepenega Mohandiram Nilama
 Atapattuwe Maduwe Mohandiram Nilama
 Ranauda Maduwe Mohandiram Nilama
 Audage Vannakoo Nilama
 Diawadana Nilama
 Haluwadana Nilama
 Batawadana Nilama
 Paniwida Karana Nilama
 Baitge Mohandiram Nilama
 Koonam Maduwe Lekam Mahatmeya
 Soodalia Mohandiram Nilama
 Mawroowaliya Mohandiram Nilama
 Natoom Elangame Mohandiram Nilama
 Kavikara Maduwe Mohandiram Nilama
 Wahala Elangama Mohandiram Nilama
 Tamboorapurampettu Kara Mohandiram Nilama

"Subordinate Officers of the Palace were seventeen in number. The Singalese have no notion of any species of Government, excepting the purely monarchical. No one was regularly qualified to sit on the throne, unless he were of the Raja or Suriya Wanse. Another qualification for the throne was being of the established religion, and a follower of Boodhoo. The throne they considered hereditary. The office of selection devolved on the ministers; it then became their duty to find out a proper person, propose him to the chiefs and people and with their consent place him on the throne. p 141.

"The King on ascending the throne had to consider himself under certain restrictions: He was expected to follow the example of good princes; observe the customs of the country and attend to the written rules handed down for the direction of Kings. Of these the following are the principal:—

Be willingly charitable to the deserving.

Be mild of speech.

Let your conduct and actions be such as conduce to the good of your people.

Let the love of your people equal the love of yourself.

Favour no one to the injury of another.
 Injure no one to benefit another.
 Let not fear prevent your doing justice.
 Avoid doing evil through ignorance, or the want of correct information.

THE TEN KINGLY DUTIES

Be munificent
 Strictly follow the rules of your religion
 Remunerate the deserving
 Let your conduct be upright
 Let your conduct be mild
 Be patient
 Be without malice
 Inflict not torture
 Be merciful
 Attend to good counsel.

"Should a King act directly contrary to these rules, contrary to the example of good princes, and in opposition to the customs of the country, he would be reckoned a tyrant, and the people would consider themselves justified in opposing him, and in rising in mass and dethroning him. p 143. (The office of the Diva Nilama of the Dalada Maligawa should not be confounded with the Diyawadana Nilama of the King.) The latter was intrusted with the superintendence of the royal bath, and when the King bathed, it was his duty to wash and comb and dress His Majesty's hair.

"The Panivida Karana Nilama had the duty to perform of preparing betel and presenting it to the King. The ingredients of the Royal betel, independent of the leaf which gave name to the whole, were the following :—the arekanut, in four different states, dried whole, dried in slices, fresh, and macerated in water ; chunam, mandandoo, cardamuma, camphor, kypoo, catchchoonda and extract of liquorice. p 154.

"All officers who received their appointments from the King were entitled to enter the Hall of audience and appear before the throne. In no court, perhaps, was there ever a greater display made of barbarous pomp than in the Kandyan, or greater respect shown to a monarch, or more minute attention given to etiquette.

"The Royal throne was of plated gold, ornamented with precious stones. When the King appeared on state occasions, he was either dress in the most magnificent robes, loaded with a profusion of jewellery, or in complete armour of gold, ornamented with rubies, emeralds, and diamonds. To make the scene more impressive, and add to its solemnity, night was the favourite time for giving audience and transacting business. p 157.

Asoka-Sandracottus. ✓

(By the late Poorna Chandra Mookerjee, Govt. Archaeologist, Bengal)

(Continued from the last Number.)

The Chinese Copyist must have made a gross mistake by substituting what he heard in China itself. Legge's Fa Hian, p. 105. Though this great error was subsequently corrected in some of the temple records, it was perpetuated by a great many others, especially in those books, accessible to the public. For the north should be understood to mean Tibet only, (and not China),—where Arhat Kāsyapa of the Maurya family, leaving Pancha,—Kukkutarama, near Pataliputra in 683 of the Chinese (Tzina) era (439 A.D.) which is said to have commenced in 296 A.B., reached and built the first Buddhistic monastery on the great lake of Bod-yul, seven years after. *Five Years of Theosophy* by Mrs. Sinnett. Rockhill in his *Life of the Buddha*, records that about that time, five monks, most probably of Kasyapa's party from Magadha, presented and explained some relics to King Lhathothori at Ambu. Now 1000 years before 436 A.D., when the prophecy was presumably recorded from the memory of the actual numbers of years elapsed, is 564 B.C., which is the exact year, when Sakya Singha attained Nirvana, not Parinirvana, death, which latter event happened 21 years after, that is, 543 B.C.

In compiling a catalogue of Buddhistic scriptures in 664 A.D., a contemporary of Hiuen Tsiang, whose name is not given, recorded a tradition, handed down from teacher to pupil, that Upali worshipped the manuscripts of the Vinaya and added a dot every year. This practice was continued by his successors, till it was brought to and translated in Canton by Sangha-bhadra in the year *yun-min* perid; the cycle Kogo, that is, 490 A.D., when the dots numbered 975. Calculating the old dots in 543 A.D., the expired years were found to be 1028; and in 597, the number of years expired since the Nirvana was 1082. On this, the Chinese writer expresses surprise that he is so near Buddha's death, which the Chinese authors generally hold as occurring in about 1000 B.C. Relying on these dots, Professor Max Muller, in *Indian Antiquary* for May 1884, tries to strengthen his theory of 477 B.C., though the total number takes us up to 485 B.C. But these dots rather confirm my point of 543 B.C., as the true date; for some years must have expired without the annual worship and the addition of the dots. The probability is more on the side of omission and not extra addition of dots, when we take into consideration accidents and changes of forgetfulness, that modify all human actions. This shows on what a weak stick the Professor leans for his support.

The chronicles, preserved in Siam, where Buddhism was introduced in 529 B.C., according to Finlayson, *Oriental Magazine* for 1825, give the commencement of the Nirvāṇa era in 544 B.C., just as is affirmed by the Burmese, and the Rajguru of Assam, who adds that the Buddha died in the 18th (? 8th) year of Ajatasatru's reign and 196 (? 162) years before Chandragupta. The Peguan and the Chinese also give a date 638 B.C., quoted by Klaproth, which is wrong by about 15 years, as the year of the birth of the Buddha. See "Prinsep's *Antiquities*." Vol. II. p. 165.

It is a well-known fact that Mahavira, the 24th Tirthankara of the Jainas, was a contemporary of the Buddha. The date of Mahavira's death is proved to be 527 B.C., by the independent records of the Svetambaras and the Digambaras, by the list and dates of the Sthaviras and the five historical dates of Nanda, Chandragupta, Samprati, Vikramaditya, and Salivahana. Nanda began to reign in 60 A. V.; Chandragupta, in 155; Samprat; in 235; while Vikramaditya, who established the Samvat era in 57 B. C., commences his reign in 470 A.V. *Rajavali-Katha* records that Salivahana by his knowledge of astronomy, instituted his own era at Ujjaini from the year Rudirodgari, in 605 A. V. (= 78 A. D.). The date of Gautama's attainment of Buddhahood must therefore be anterior to the year of 527 B.C. The Buddha visited Nalanda, when Niganthanatha (Gnatiputra), losing his rich disciple Upali, retired to Pava, where he died. S. Hardy's *Manual of Buddhism* p. 266-271.

In Burma and Ceylon, the Parinirvana era is still in currency, especially in ecclesiastical documents. In 623 A. B., that is, 79 A.D. (Saka era), the Prome epoch was established by King Samandri. Then the present vulgar era used throughout Ava, was established by Puppachan-ra-han in the religious year of 1183. Of this vulgar era, 1183 years expired, when Ava was rebuilt. Bishop Bigandet, in his *Life of Gaudama*, mentions two historical eras, in relation to the religious one. One lasted 1362 years, of which the last year corresponded with 1156 A.D.; and the other was broken into two smaller eras, succeeding each other, of which the latter exists to-day. The first, which, like the Saka era, began in 79 A.D., lasted 562 years.* In the Burmese chronological list, given in "Prinsep's *Useful Tables*," Vol. II. p. 291-3

* — × A. B.	A.D.			
623	= 79	=	1	Prome epoch.
1183	= 639	=	561	do do
		=	1	Vulgar epoch.
2143	= 1600	=	262	Burmese and Assamese
				Vulgar era.
		=	1657	Samvat.
		=	4701	Kaliyuga.

the sacred era of the Buddha's Parinirvana is shown as commencing from 543 B.C., which date is sustained by other calculations. Therein is mentioned a son of Bindusara (187 A.B.) Twattaram becoming King of Prome in 171 (? 191). A.B., who appears to keep a trustworthy position in the dynastic list of Kings, in relation to those of Magadha.

From the Anno Buddhæ, now current in Ceylon, Burniah, and Siam, we find that 1898 A.D., corresponds with 2441 A.B.; which shows that the Buddhists of the Southern School calculated the Parinirvana-era from B.C., 543. The Tibetans possess certain dates, as 564, B.C., for the Nirvana and 543 for the Parinirvana, which were erroneously quoted by Ksoma Korosi as 576 and 546, and which strengthen the initial date of the sacred era of the Southern sect. Besides, two dates in Kaliyuga as 2544 and 2565, according to *Souramana* (solar calculation) for the two events, above-mentioned, have been found in the Tibetan scriptures. Now since a solar year (*Souramana*) consists of 365 days, 15 gha. 31 Vi. and a *Barhaspatya-mana* (Jupiter's), which appears to have been current in Magadha, the difference of six years is easily explained away by the excess of the solar year of 4 days 4 gha. 31 Vip.; that is to say, Buddha attained Nirvana in 2550 and Parinirvana in 2571 *Barhaspatya*, or ordinary Kaliyuga, which two figures, in the Christian era, are easily converted to 564 and 543 B.C. thus;—

Nirvana.	Parinirvana.
3,102 B.C.	3,102 B.C.
2,544	2,565
<hr/>	<hr/>
558	537
564	543
<hr/>	<hr/>
6 years.	6 years difference
therefore 2,544 Soura =	therefore 2,565 Solar years =
2,550 Barhaspatya	2,571 Barhaspatya.

General Cunningham adjusted the Parinirvana-era to 477 B.C., from what appears to be an erroneous calculation of the Gaya Inscription, which records "Bhagavate Parinirvritte Samvat 1819, (? 1813) Kartike badi 1, Budhi," that is, "in the year 1819 of the emancipation of Bhagavata, on Wednesday, the first day of the waxing moon of Kartik." Arch, Report Vol. I. pp. 1-3.

In applying the mean year as implied in the inscription, by which he found it to be the 17th September 1342, he forgot as pointed out by Pundit Subba Rao of Madras in *Five Years of Theosophy*; that it was the *Barhaspatya-mana* (Jupiter's measure), which was used in Magadha by the Pali writers of old. There were three methods of astronomical calculations, known as *Souramana*, *Chandramana*, and *Barhaspatya-mana*, literally the measures

or scale by the sun, moon and Jupiter (Brihaspati). The days of the solar and Brihaspati years are given above, the lunar being 306 days only.

Now 1819 years, according to the Jupiter's scale, are equivalent to 1798 nearly, according to the Souramana, which figure, added to 2565, the Parinirvana date, yield 4363 or, more correctly, 4362 Kaliyuga, when the inscription was written. Calculating, according to *Suriyasiddhanta*, a well-known treatise on Hindu astronomy, the number of days from the beginning of Kaliyuga to the midnight on the 15th of the waning moon of Aswina in that Soura year, the total number of days is found to be 1,593,072. Dividing this number by 7, the number of days in the week, we get the remainder as 5. As Kaliyuga commenced with Friday, 18th February, 3102 B.C., the 5th day from Friday was Tuesday, on the 15th Sukla of Aswina. The next day was therefore Wednesday, that fell on the first of Krisnapaksha, Badi vulgarly, the black fortnight, when the month of Kartika commenced. The error into which General Cunningham fell, and which has clogged the Buddhistic chronology is vindicated by the two Kaliyuga dates from the Tibetan source and by the Gaya inscription, the Jaina chronicles having shown the way, where to find the Buddha's age before 527 B.C., when Mahavira died.

Here I may remark that in the Introduction to his *Corpus Inscriptionem*, the General altered the figure of 1819 to 1813, a difference of six years. But still he did not check his former calculation by which he tried to prove by the day of Wednesday, that 477 B.C., must be the date of the Buddha's death. In the *Indian Antiquary* for December 1881, Pandit Bhagwan Lal Indraj. in publishing and translating the Gaya inscription of 1813 Parinirvana era, infers that, since the inscription was engraved on stone in 1182 A.D. Buddha's date must be 632 B.C., which nearly confirms the Peguan and Burmese tradition of 638 B.C.

There is a date given in "*Karanda-Vyuha*" *Sacred Books of the East* Vol. X. p. XXXVI. Footnote, and p. 96 as Buddha's prophecy of some event 300 years after his death. The event being not known, we cannot check it. But the date of Upagupta's initiation in 100 A.B., proves Buddha's Parinirvana to have occurred in 543 B.C. That the Buddha prophesied that "100 years after my Nirvana, Upagapta Bhikshu will be born" or initiated. *Asoka-vadana* says (*mama nirvartim arabhya satavaraseagata Upagupto name Bhikshur utpatsyati.*)

Ancient Indian Architecture.

At a meeting of the British Academy held on Wednesday, on January 27th, Professor A. A. Macdonell, Boden Professor of Sanskrit in the University of Oxford, read a paper on "The Evolution of Ancient Indian Architecture." Lord Reay presided.

Professor Macdonell said that, owing to the total lack of works of an historical character in India from the rise of its literature (1500 B.C.) to the Mahomedan conquest (1000 A.D. the study of archæology was relatively more important in India than in perhaps any other country. But the archæological remains had been steadily disappearing from the face of the land. Their destruction had been arrested by the Ancient Monuments Preservation Act passed by Lord Curzon in 1904. The lecturer had during a recent tour of six months in India, many opportunities of observing the beneficial effects of the Act. His paper traced through a period of nearly 1,000 years, the development of Indian architecture from its earliest forms down to the fixed types of later ages. In the pre-Buddhistic period architecture was wooden, there being no temples or carved images of gods. The use of brick first appeared in the fifth century B.C., and from the middle of the third century B.C., the Buddhists began to build in stone.

BUDDHIST ARCHITECTURE.

The history of Buddhist architecture might be divided into three periods...250 B.C., 50-350 A.D., 350-650 A.D. There were three classes of buildings: stupas (topes), chaityas (assembly halls or churches), monasteries. The stupa, a development of the low sepulchral mound of earth, was originally a hemispherical structure erected to enclose relics of Buddha in the top was an ornament (called a tee), ending in one or more umbrellas. It was shown how by successive stages, both the stupa and the tee were elongated; so as to assume the shape of a tower; the former then became attenuated while the tee grew in height, the umbrellas becoming roofs till it reached its final development in the nine-storied Chinese pagoda in which the stupa portion had disappeared. The Professor then traced the history of the assembly halls, wagon-headed structures with aisles and an apse under which was placed a small stupa as an object of veneration. The earliest were rock cut specimens dating from the third century B.C., and obviously imitating wooden buildings. The stupa originally quite plain had in later centuries a figure of Buddha carved on its front and finally (about 600 A.D., became a hollow cell with the figure inside. This marked the transition to Hindu architecture in two early specimens of which the cell was semi-circular at the back and square respectively. The monasteries originally consisted of a square hall surrounded by a number of sleeping cubicles. Rock-cut specimens alone survived, there being altogether about 900. In the first period no figure sculpture appeared and only towards its end, four pillars supporting the ceiling were introduced. In the second period the number of pillars was gradually increased from 12 to 28; and a sanctuary containing a figure of Buddha was introduced at the back of the hall. The latest specimens at Ellora formed a

transition in the earliest Hindu examples from which they were hardly distinguishable.

THE DRAVIDIAN STYLE.

All the evidence available pointed to Hindu religious architecture being derived from earlier Buddhist types. The oldest specimens dated from about 600 A.D. Two styles could be clearly distinguished each showing a definite type from the beginning—the Dravidian or South Indian, and the Indo-Aryan or North Indian. The Dravidian temple was derived from the Buddhist monastery. Its plan was a square base containing the cell in which the image was kept; the cell was surmounted by a pyramidal tower, always divided into storeys and surmounted by a small dome either circular or paramidal. The later Dravidian temples stood in a court surrounded by a wall, a special feature of which was the gopuram, or great gateway which was opposite the temple and was surmounted by a storeyed tower resembling that of the shrine itself. The best specimen was the great temple at Tanjore, erected in 1025 A.D. In still later specimens successive surrounding courts were added each with its gopuram. These gateways increased in size and height as one proceeded outwards and thus entirely obscured the tower of the central shrine.

THE INDO-ARYAN STYLE.

The Indo-Aryan style was found only north of the 20th degree of latitude. Here the square cell was surmounted by a curvilinear spire with a vertical band running up each face the top finished off with a fluted ornament somewhat flattened. In the earliest specimens aporch was added in front of the cell but was not essential. The spire though curved was square in section, earliest specimens were found at Bhuvanesvar in Orissa beginning about 600 A.D., and coming down to 1000 A.D. A feature in the evolution of the Northern temples was the gradual increase in the number of the porches to four. The origin of the Indo-Aryan spire had always been a puzzle to archæologists. It could not have any connexion with the pyramidal Dravidian tower, nor with the long wagon-headed Buddhist assembly hall, which had no suggestion of a spire about it. Its prototype was to be found in the stupa. By the end of the Buddhist period, the stupa had become a hollow cell with a square base and an elongated dome. In the Indo-Aryan tower the dome was further elongated and the corners of the square base were carried up to the curvilinear face, the horizontal section of which thus became square also. The remarkable conclusion was thus reached that the evolution of the Buddhist stupa on the one hand resulted in the Chinese pagoda and the Indo-Aryan temple, and that the Buddhist monastery, on the other hand, was the prototype from which was developed the Hindu temple of Southern India.

"On Esotericism in Buddhism."

Such is the heading of an article which appeared in the June No. of the Theosophist by one Mr. Johan van Manan. It was Mr. Woodward who gave the quotation in the April number of the Theosophist from the XXI st. volume of the Sacred Books of the East, called the "Saddharma Pundarika" in proof that the Lord Buddha had an esoteric doctrine, which He had kept back from the common herd. The Theosophists who love magic, necromancy and the black art, may not be satisfied with the authority of the Pali texts if we point them the passage wherein the Buddha repudiates all connection with the miraculous. In the Kevadda sutta, it is a lay disciple that approaches the Lord with the request to send a Bhikkhu to convert the rich folk of Nalanda by showing miracles, and the Buddha accentuates in forcible language that He loathes to see His Bhikkhus engage in the work of showing miracles, in as much as the magicians, by the aid of the mani vija and the gandhari vija, are in a position to work miracles. The greatest harm to Buddhism was done by Mr. Sinnett in calling his work on Theosophy "Esoteric Buddhism." In his earlier publication giving an account of the magical phenomena, which he alleges to have seen worked by the late Madame Blavatsky, he gave out that the "Mahatmas" who were the Teachers of Madame B. were Buddhists. It is most unfortunate that there is not one real honest Pali scholar in the ranks of the Theosophists, who will tell them that no Buddhist, whether of the Sanscrit or of the Pali School, will admit that there is anything hidden from the Buddhists in their sacred scriptures. The Tibetan texts are an open book to all Buddhists, and we challenge any one to give us the name of any Buddhist work which belongs to the category of "Esotericism." The Buddha has again and again warned the Bhikkhus not to desecrate the sacred science of Uttari manussa dhamma for the sake of gain by working wonders before 'white robed' lay folk. He warned the Bhikkhus that they should not pretend to be possessors of the higher powers, and any Bhikkhu making a show of his iddhi powers ceases to be a disciple of the Exalted One. Mrs. Besant and Leadbeater, judged by the ethics of Buddhism, may be classed as pretenders. Honest Buddhists loathe to associate with charlatans of the Leadbeater type; and laugh when they hear of the alleged journeys of Mrs. Besant to the planet Mars. Leadbeater had to leave Ceylon on account of his immoral practices. The Sinhalese Buddhists were obliged to take steps for his removal from the Island.

Mr. John van Manan quotes Dr. Schrader as an authority who "ingeniously and forcefully points out to me, for a judgment on texts bearing on such matters, it is of the greatest importance

to make a careful distinction between words spoken to the Order and those spoken to the laity." Dr. Schrader has yet to learn Buddhism sitting at the feet of its living exponents. The whole of the Tripitaka is an open book to the Bhikkus, Bhikkhunis, Upasakas and Upasikas. There is no occultism in the Yoga practices of Buddhism. Any laymen can read the texts, and any one who wishes to practise the methods of Jhana could do so, provided he leads the celibate life of the Yogavacara. The "Yogavacara Manual" published by the Pali Text Society, the Visuddhi Magga now being edited by Dr. Lanman for the use of Orientalists in the West, contain practical instructions for the student who wishes to practise the Dhyana and the Yoga of Buddhism.

Instead of making dishonest efforts to dupe the ignorant how much better if a few Theosophists would study the Pali and Sanskrit Buddhist texts to understand the teaching of Buddha.

√Pataliputra.

History.

The first mention of Pāṭaligrāma (village of Pāṭali) is by the Buddha himself, who, while leaving the kingdom of Magadha on his way to Kusinagara, where he attained *Parinirvāna* prophesied its greatness and fall by fire, war and inundation. At this time, Ajātasatru was building a fort (Nāgaram) as a base of operations for the conquest of the kingdom of Vaisali, which he succeeded in effecting three years after. In 81 Anno Buddhae, Kālāsoka removed the seat of Government to Pāṭaliputra and constructed an outer rampart to surround the old city. Hwen Tsiang, quoting a prophecy of the Buddha, records that this event occurred 100 years after his death. Kālāsoka must therefore have built a palace and otherwise adorned the town, befitting the capital of a kingdom. Chandragupta in about 320 B.C. extended the city; and Megasthenes, the Greek ambassador at his court, recorded that Palibothra was 80 stadia in length and 15 in breadth. "It is," he says, "of the shape of a parallelogram, and is girded with a wooden wall, pierced with loopholes for the discharge of arrows. It has a ditch in front for defence and for receiving the sewage of the city."

In 218 A.B., Dharmāsoka, commonly known as Asoka, ascended the throne, and embracing the Buddhist religion, raised many pillars and edifices, of which the two Chinese pilgrims give some descriptions. At the monastery of the Kukkuṭa-Arāma, the third Buddhistic council was held by this emperor in 235-36 B.C.; when he sent missionaries to the different countries to preach the new religion.

The king of Getas invaded Magadha, and besieged Pataliputra, but at the intercession of Aswaghosha, the thirteenth Buddhist patriarch, (Mahā-sthāvira), retired with some religious relics. Towards the close of the 3rd century, A.D., Pandu, according to the Ceylonese chronicles, was the emperor, who brought the tooth-relic of the Buddha from Dantapura, the capital of Kalinga, and erected a splendid temple over it at Pataliputra. The king of Śrāvastī besieged the city to secure the relic; but was defeated and slain. In 436 A.D., Arhat Kāśyapa left the convent of Pāṇcha-Kukkuṭārāma to preach Buddhism in Tibet, where, in the neighbourhood of the great lake of Bod-yul, he erected the first monastery. He is said to have carried there one of the seven golden statues, made by Ajātasatru at the order of the first council. He also took away the original Buddhist records, which some say are still existing.

Tārānātha records, in his history, that during the reign of Dharmachandra, a descendent of Chandragupta, Hunimanta, the king of Hunas (Mihirakula of the White Huns?) invaded Magadha and demolished the temples, from which the priests fled. Buddhapaksha, the king of Benares, attacked and slew him with the aid of the kings of Central and Western India, and re-established Buddhism, which again declined for the third time. Rajah Sasanka Deva, the king of Karna-suvarṇa, invaded Magadha and destroyed Buddhist monuments at Pataliputra and other places; which Purna-varma, the last of the Asoka's race, afterwards restored to a certain extent.

In about 400 A.D., Fa Hian, coming from Vaisāli, and crossing the Ganges near the confluence of the five rivers, and going south one *yojana*, between 7 and 4 miles reached the convent of the *Mahāyāna*, which was about half a mile (3 *li*) south of the city, and in which he resided for about three years, learning and taking copies of the Buddhist literature, which he could not find elsewhere. Near this convent, was the great *Stupa*, the first one, erected by Asoka. In front was a chapel, the gate of which faced to the north, it had a *Buddhapāda*, a stone containing the footprint of the Buddha. To the south of the great *Stupa* (or *Vihāra*) was an inscribed stone-pillar; and about 300 or 400 paces north was a spot, where Asoka was born, and where he erected a town, called Nili, in the midst of which is an inscribed pillar, surmounted by a lion. Fa Hian also describes the royal place with halls in the midst of the city, which was made of stones, by the spirits, who executed the elegant carving and inlaid sculpture-work, in a way, which no human hands of this world could accomplish. The town had charity-halls, and hospitals; and every year on the 8th of the second month, the citizens celebrated the car-festival (*Ratha*) in which the image of the Buddha was

carried from place to place; and the Bauddhas (Buddhists) were invited by the Brahmans to enter the city. This fact shows, that the Buddhists used to live outside the city.

In the seventh century, A.D., Hieun Tsiang visited the city, but found that the city was in ruins and "long deserted." He mentions many monuments,—more than those touched by Fa Hian; and adds that the "*Sangharāmas* (monasteries), Deva-temples and *Stupas*, which lie in ruins, may be counted by hundreds. There are only two or three remaining (entire)." There was only a small town, containing about 1,000 houses, bordering on the river, and to the north of the old palace. This state of desolation, aggravated by inundations from the Sone, Poon-poon, and the Ganges, continued till 1541 A.D., when Shere Shah, retaining the old name of *Patana*, the city, built his fort on the old site,—now the thickest part of the town of Patna.

(To be continued.)

Annual Meeting of the Ceylon Church Missionary Society.

At 5-30 all assembled at the Boys' Brigade Hall for the annual meeting of Ceylon Association of the C. M. S. The small hall was crowded. The Hon. Mr. Justice J. P. Middleton presided.

THE CHAIRMAN'S ADDRESS.

The Hon. Justice Middleton—then addressed the meeting, making a few remarks, as he said, by way of exhortation, enquiry and criticism. Referring to the accounts, he commented on the fact that the subscriptions apparently had been less, while the work was continuing and would increase. More money he thought should be applied to the work, and he asked and begged of them to contribute liberally and support the good work in which the Secretary was engaged. The Society had been at work in Ceylon since 1843. Looking at the report, he asked the question why it should not give more encouraging results after so many years of work? The result on the face of the report did not seem to him equivalent to the money and labour bestowed upon it. One might expect after so many years that the Society would be able to make a deeper effect upon persons whose spiritual welfare, they were promoting. It apparently did not. He had been tempted to turn up statistics and looked at them. Quoting from the Ceylon Census Returns of 1901, with regard to Religions in Ceylon, he said:—I find amongst them the Roman Catholics head the list with 287,496 souls, while the Church of England is only represented by 32,514 souls. In the figures there are several Religious communities represented—Presbyterians, Wesleyans, Baptists, Congregationalists, the Salvationists and others, but it is a fact that out of 349,230 Christians in the Island of Ceylon in 1901, there were only 32,514 members of the Church of England. That seems to me a fact

that should make us think whether the Missionary work here is carried on the right basis, whether things are being done as they ought to be ; whether something ought not to be done with more energy, some different system adopted, something done to bring home the gospel to members of our Church by those who come out to preach, something to reach more closely the hearts of those here.

IS THE SYSTEM WRONG ?

Are we doing what we should wish to do ? Is the Society obtaining that success which ought to be obtained, considering the amount of money that has been spent upon this work ? Or are we not retrograding rather than advancing ? Those are questions I would ask. I think we are suffering from want of energy. We must go along ; push on to the front. We will not fall back ; we will prevent it. That spirit should animate the minds of all Englishmen to uphold the reputation and honour of their country. It is that same spirit which must energise and vitalise the efforts of persons engaged in Evangelistic work. We must have enthusiasm always ; we cannot do without it. There is another point in the Report I noticed and wish to refer to and that is the opposition that we meet with from the Buddhists. That opposition is peculiarly strange. Why is it that at Baddegama we meet with this opposition from the Buddhists ? There must be some reason. That reason should be found out and the opposition that apparently we meet with should be dealt with. Of course I do not know what other Christian sects have to meet with. It is clear in the Southern Province the C. M. S. meets with opposition among the Buddhists. He quoted from the report of the Rev. C. M. Simmons. In conclusion the speaker did not think the Society had been advancing much since 1843. What was the reason ? That reason should be found out and something done to meet it. They perhaps were doing as much as they ought to do.—*Ceylon Observer*.

“ Analysis of the Elements of Becoming.”

(*Dhatu Vibhanga Sutta;—Majjhima Nikaya.*)

Once when our Lord was at Rajagaha, a young man answering to the name of Pukkusati, having heard of the Blessed One, and of the Doctrine that He was promulgating for the welfare of all beings, decided that he should make the renunciation and take up the higher life of the Bhikkhu. He, wandering from place to place, at last, reached the city of Rajagaha, and came to the house of a certain potter by the name of Bhaggava, who offered him hospitality. The Blessed One, at dawn, looked when sitting in meditation, called the “great compassion”, on the world with his divine eye to find out whether there was any fit person, to whom the Doctrine can be preached that day. He saw the young man Pukkusati fit to receive the holy teaching, staying at the potter’s house, and our Lord that evening went to the potter and

expressed His desire to spend the night there, whereupon the potter said that a young man, wearing the ascetic garb was already occupying the room, and that it would be therefore necessary to first ask him, and the potter went to Pukkusati and said that an ascetic had come to spend the night, and asked him whether he would be willing to share the room with him. Pukkusati consented, and the Blessed One was invited by Bhaggava to spend the night. Pukkusati had no idea that the yellow robed ascetic was the Blessed One, and the Buddha, without making Himself known to Pukkusati, began to talk of the Dhamma and of the Elements of Becoming. Pukkusati listened with attention and at the close of the discourse came to know that He who was addressing him was the Blessed One, in whose name he had left home to become His disciple. The following principles of the elements of becoming were enunciated by the Blessed One :—

The six Dhatus, six phassayatana, 18 manopavicaras, four adhitthanas.

The six seats of contact consciousness are :—The eye, ear, nose, tongue, body and mind.

The eighteen manopavicaras are: the eye seeing some kind of objective form is delighted with it and the mind begins to love more; the eye seeing some kind of objective form is not pleased with it, and the mind begins to show further displeasure; the eye seeing some kind of objective form is neither pleased nor displeased and the mind remains indifferent.

What the eye has experienced so does the ear, in the three fold variations, so does the nose, tongue, the different parts of the body, and the mind. Each experiences the threefold sensations.

The four Adhitthanas are: paññādhītthāna, Saccādhītthāna, Cāgādhītthāna and Upasamādhītthāna.

The elements of becoming based on the earth element in the body are :—

Kesā, lomā, nakhā, danta, taco, mamsam, naharu, atthi, atthiminjam vakkam, hadayam, yakanam, kilomakam, pihakam, papphasam, antam, antagunam, udariyam, karisam. Not one of these goes to make up the Ego, and there is no "I" nor mine in these.

The elements of becoming that are based on the watery element are :—

Pittam, semham, pubbo, lohita, sedo, medo, assu, vasa, khelo, singhanika, lasika, muttam. Not one of these goes to make up the Ego, and there is no "I" nor mine in these.

The elements of becoming that are based on the heat or fire element . .

The elements of becoming that are based on the spatial element . . .

Christianity in Ceylon.

Christianity in Ceylon is declining. The Government officials are doing their best to prop the system up by the authority of their high office and the Christians of England are sending large contributions to propagate this effete creed among a people whose religion is immensely superior to the one that was promulgated by the Semitic fishermen of Galilee, several hundred years after the promulgation of the great Aryan faith by the Aryan Prince of Kapilawastu. The dogmatics of Christianity are being relegated into the limbo of oblivion. What the thinking class in Europe and America reject as untrue and unhistoric, we are being forced to accept for unknown reasons. In Ceylon no sane man who knows something of the moral conditions of Christian countries, would listen to the dishonest assertions of interested preachers of Semitic myths. The British Government instead of taking an attitude of neutrality where religions are concerned, helps in every way to destroy the national religion of the Aryan Sinhalese. The Government is absolutely indifferent so far as the intellectual needs of the people are concerned. It has no proper educational policy that is acceptable to the people. It has a College with a high sounding title. The "Royal" College is the only Institution that is under Government control. It is maintained at a cost of Rs. 50,863, and from the boys, who number 324, the Government recovers Rs. 26473. The actual expense to the Government to maintain the College in 1907 was Rs. 30,390. Its teaching staff, which is composed of 19 individuals, has 4 Englishmen, who together draw a salary of 29,175 rupees, and *the 15 Ceylonese teachers are paid* the small sum of Rs. 15890. The teacher of English and Modern languages is getting his experience of teaching modern languages by the experiments which he makes in the Royal College. The barn of a building which is used for the Royal College was built about a century ago, when the educational needs of the Island were very few. Since the last ten years the science of pedagogy is revolutionising the antiquated educational system of England. Although the science of school architecture demands the construction of well ventilated, sanitary buildings, with modern equipments and hygienic school furniture, &c., yet one cannot help remarking how unprogressive is the Department of Public Instruction in Ceylon.

The total revenues of the Ceylon Government in 1907 amounted to Rs. 36,573,824. The amount voted for education in 1907 was the paltry sum of Rs. 1,297,259. Now Ceylon has a population of 3,565,954 which contributes to the revenues of the colony the following sums under the following heads :—

Salt	..	..	Rs. 1,737,871.86
Arrack, rum and Toddy	..	..	" 4,260,850.71
Opium licenses	..	..	" 54,675.95
Sundries	..	..	" 2,672.42
Toll, Revenue stamps, Fines,	...	...	" 2,018,389.23
Fees of Court, &c.	...	...	" 1,542,287.83
Post and Telegraphs	...	...	" 1,341,193.92
Government Railway	...	...	" 10,741,008.19
Interest	...	...	" 731,501.30

Miscellaneous receipts	Rs. 531,012.63
Land Revenue	" 486,431.06
Land Sales	" 1,914,071.27
	<hr/>
	36,573,824.89

The bureaucrats administering the oligarchy of Ceylon obtain this large revenue year after year, out of which they spend for the education of the natives of the Island only Rs. 1,297,259! For the pensions of retired officials the benevolent administrators spend yearly Rs. 1,492,652! The Police Department of the Island consumed in 1907 Rs. 1,066,758. *In 1907 the Government imported to the Island, Opium worth Rs. 398,946.* In 1834 the philanthropic British Government established for the first time arrack taverns in Ceylon, thereby helping to open the flood gates of criminality. *The Aryan Sinhalese of Ceylon* at the Census of 1901, numbered 2,330,807. Out of this number the Native Christian population has to be deducted, for they are imbibing the ways of Semitic Christians and departing from the traditions of Aryan sociology. The Native Christian population is being guided by the Ministers of the Church of England, the Presbyterian Church, the Society for the Propagation of the Gospel, the Church Missionary Society, the Wesleyan Mission, the Baptist Mission, and by the Missionary Fathers and brothers of the Roman Catholic Mission.

The Church Missionary Society had on the 31st December 1907 the following:—

Number of Stations and Pastorates ..	93
Number of European Missionaries Male .. 24	
Lady Missionaries married .. 17	
do Single .. 22 ..	63
Native Clergy	23
Catechist	63
Readers	48
Bible Women	47
	<hr/>
	337
Number of adult members of Congregation ..	7387
Children	3745
	<hr/>
	11132

WESLEYAN MISSION.

Ministers 48, Catechists 38, Unpaid lay preachers 176, Communicants 4892, Christians under care of the Mission 11211.

BAPTIST MISSION.

Ministers 31, Baptized members 876.

Roman Catholic, Churches or Chapels 287, Catholic population 204521. W. P. Schools. 407, European brothers 53, native brothers 53, Native brothers 50, European Nuns 111. Kandy-Missionaries 22, population 27938. Diocese of Galle, Missionaries 20, Catholic population 9016.

Total Native Christians 256994

Deducting this number from the 2,330,807 of the Sinhalese people we have 2,074,113 of the pure Buddhist Aryan Sinhalese, and to alienate these people from the ancient Aryan inheritance of their ancestors a very powerful body of Europeans—officials and priests—are working hard. Forbes in his "History of Ceylon" writing in 1833 says, "but it is unfortunate that the Natives should have such facility and temptation for acquiring habits of drunkenness as the numerous taverns afford. These are now generally established and too well frequented, in districts where *five years before*, the manufacture or sale of *spirits* was prohibited, and its consumption almost *unknown*." Vol., II. p. 168. In a note in page XVIII., Volume I., Forbes says "I regret to say, that in defiance of the precepts of their religion, the natives of Ceylon have adopted (with unfortunate eagerness) from European example, a desire of spiritous liquors, which must prove a great counteracting agent to moral improvement."

Fourteen centuries ago two civilising forces went in two different directions; one from Rome, and the other from India. The Semitic religion of Christ with the Mosaic code of ethics was taken by the Roman representatives of Catholicism into pagan England, and converted the British people into Catholic Christianity; the Religion of the Aryans promulgated by the Buddha, was preached to the people of Japan, and we see the moral results to-day. England destroying the independence of nations, who are smaller in number, giving liquor, and opium to the conquered, destroying their vitality, crushing the industries of the weaker races to give employment to their own people in Manchester and Lancashire, depriving the more intelligent of the hitherto independent races of their individuality, eating up the revenues of the lands and not giving a fair return in the way of higher education and in the development of industries; forcing China, when she was not able to show her power, to take opium for the destruction of her own children, such is Christian England. And when we look at the picture of Japan, how vastly superior are her methods. Buddhism helped to develop her industries, her arts, and brought them to a high state of culture. Japan is now in the front rank of material progress, and her morality is superior to the semitic morality of Europeans. She does not give her subject people opium; she does not destroy their industries, and she does not crush their individuality. Not only does she encourage other Asiatic races to follow her civilized methods, but she makes the Chinese see that it is not for her good that she should indulge in opium, and tells her to resist the importation of that vile and abominable stuff. Behold Buddhist Japan civilising and helping the down trodden, and how different is Christian England in her civilising mission!!!!

The Greatest Indian Hero.

In the Modern Review, Calcutta of January last, under the above heading there appeared the following editorial note:

Who is a hero? A hero is he who is fearless, unselfish, self-sacrificing and self-reliant, and by self mastery wins the willing allegiance of others.

Among historical heroes of India who is the greatest? It is difficult to say. The world mistakes meekness for cowardice. Nevertheless, may we suggest that Buddha was the greatest Indian hero? That he was perfectly unselfish and self-sacrificing and obtained self-mastery, all the world knows. That he was supremely self-reliant and taught others to be so, his last words to his beloved disciple show :

"O, Ananda, be ye lamps unto yourselves; be ye refuge to yourselves, Hold fast to the dharma as a refuge. Look not for refuge to any one beside yourselves."

He would not say: Follow me.

That he was fearless, and a 'lion among men', we know from many an incident in his life, whereof take two :

As to allegiance, to what world conqueror have so many millions in so many countries done such willing homage for so many centuries? Verily the exploits of the fleshly arm pale into insignificance before the achievements of the spirit.

And spiritual conquest does not inflict any injury or humiliation on those who do homage. Far from their manhood being dwarfed, they receive a fresh accession of manhood."

Christianity and Altruism.

"At the 33rd annual breakfast arranged by Canon Christopher in connection with the auxiliary meeting of the Church Missionary Society, held in the Town Hall, Oxford, on February 13th, an address on the present position of affairs in India was delivered by Sir W. Mackworth Young, K. C. S. I., sometime Lieut-Governor of Punjab. The Rector of Exeter College was in the Chair. Sir Mackworth Young said that a grave national responsibility rested upon the people of England to deal with the present situation. What was required was a national movement in England. It was said with a certain amount of truth that the lives of Christian people in India constituted one of the gravest obstacles to the progress of the Mission cause, and that second to this was the treatment of the Indians by Europeans. Let them do all they could to wipe away the reproach. India must be won by love. The religions of the East broke down on the point of practical morality. They contained no element of self-sacrifice for the good of others. Christianity was the sole platform for the construction of social reform in India, and the English language the one vehicle for intercommunication."

Christianity is the product of Asiatic imagination. The founder of Christianity was an Asiatic, and he lived and died like an Asiatic of the peasant class. But Christianity did not thrive on Asiatic soil. Neither Christ, Paul nor Peter ever gave a thought to the millions and millions of people inhabiting India and China. For more than 1400 years no effort was made by the Christians to propagate Christianity, either in China or India. A Syrian Christian, several centuries before the arrival of Portuguese, by the name of Thomas, landed in Malabar, and converted

several hundred low caste people into Christianity, but the movement did not spread beyond the Malabar coast. Then came the Portuguese in search of gold and coveting worldly wealth began plundering temples, &c., and carried on a systematic devastation, especially in Ceylon. Every effort was made to convert the people into Christianity, and by means of the rack and the thumb screw, succeeded in forcibly converting thousands of those who fell under their sway. The Portuguese did not teach them the elements of love and self-sacrifice : they sacrificed others for their own gain and greed. The Spaniards did the same, after they had succeeded in their buccaneering expeditions in Mexico, Central America, &c. They did not teach love, and taught nothing of self sacrifice. The Dutch came to Ceylon, who using the language of sycophants, cringed before the King, with promises that if they would get certain monopolies of trade in Ceylon, they would use their guns to drive out the Portuguese from the Island. The Portuguese were driven out and the Dutch took their place. They did not teach love and neither did they teach the elements of self-sacrifice. Then came the British who stepped in to the shoes of the Dutch, and they are here as planters, merchants and bureaucratic administrators. They did not teach love, neither do they show anything like self sacrifice. On the contrary whatever they do is to their own advantage. They have introduced intoxicating liquor into the villages and have made of the sober Sinhalese drunkards ; they have introduced opium and are ruining the body and mind of the illiterate and unsophisticated peasants. They have passed laws for the advantage of their own people. Lands that was covered with forests have been sold to the Europeans to plant tea, with the result that forests have been denuded of all trees, thereby doing immense harm to the village cultivators, whose paddy fields have become uncultivable, and thousands of villagers had to abandon their ancestral lands. All the higher offices are the monopoly of the Britisher, and members of the permanent population of Ceylon have to be satisfied with the crumbs that fall from the "master's" table. Education is neglected, industries are allowed to die and the Natives of the soil have to go the wall. No love is taught, but we see instead hatred and pride in the daily lives of those whose greatness Sir Mackworth sings.

Love, what does the Christian know of love ! It does not exist in their religion. The Christian speaks glibly of love, and that " Jesus is love ", and " God is love " ; but never has the Christian shown any love in his mad career of conquest. At the point of the bayonet the Britisher forced the Chinese to take opium, and we know with what results. There was neither love nor self-sacrifice displayed in that unholy transaction. The Missionaries who come to teach the lessons of self-sacrifice and of " redeeming love " to the Asiatics neither show love nor self-sacrifice. The ' house of God ' that is built for the Natives is more like a barn, but the house built for his majesty the Missionary is a mansion with all the modern comforts, and he gets a fat salary to preach " fire and brimstone " and an eternal hell. An eternal hell and a loving god seem to us a contradiction of terms.

" The religions of the East broke down on the point of practical morality " says Sir Mackworth. There is some truth in this statement. The Buddhists and Hindus especially think more of the future than of

the present, and they at least try to cultivate the loftier feelings of love and compassion to others and do show the spirit of self-sacrifice, and as a consequence the foreign bully thinks that the Asiatic is a coward, and begins kicking the Asiatic. This is how the Asiatics have lost their individuality.

We should like to know whether Sir Mackworth has read anything of the absolute self-sacrifice made by the Buddhist Missionaries in their Missionary conquest of countries, which are inhabited by Buddhist peoples to-day. Has he read the Ceylon "Mahavansa"? If not we desire that he should obtain a copy and read carefully the lives of the great Kings of Ceylon. No, Sir Mackworth, Christianity does not show us any bright example of self-sacrifice and love. The Nazarene had nothing to sacrifice, and he could not be a loving "saviour" who can send millions upon millions to an eternal hell! There is only one religion that teaches love, and one Saviour that was self-sacrificing, the Prince Siddhartha, of the Royal line of Ikshvaku, who sacrificed His princely pleasures, His young and beautiful wife, and His only son for the sake of suffering Humanity.

NEWS AND NOTES.

Readers of the Maha Bodhi Journal will be glad to learn that Professor C. Duroiselle of the Rangoon College, Burma, is engaged on the Great Pali Dictionary with other scholars, and he is also engaged in compiling his Pali Dictionary for the use of his College students. He is also editing the Pali text of the Samyutta aṭṭhakathā for the London Pali Text Society. Will not Pali scholars help this Journal with their contributions? We shall be glad to receive translations of Pali suttas and also articles criticising the Ego doctrine.

THE OBJECTS OF FEMALE EDUCATION IN JAPAN were recently explained to an audience by Baron Makimo, ex-Minister of Education. The essential aim was, he said, to develop common sense, to make girls alert, and above all, to make them judicious all round. The system adopted in Japan was very much like that followed in Germany and that was to turn to the best account to what learning they possessed, rejecting ostentation and appreciating 'solidity.' The Baron expressed himself strongly against imparting technical education for women. The natural mission of women was to maintain the home, and technical education for them was both unnecessary and unnatural. "Examples," he said, "from foreign countries cannot be applied here. We must take the circumstances into account. In England, for instance, girls are allowed to obtain degrees in the Colleges. But there is a good reason for this. In England there are about 1,000,000 more women than men, and it is but natural that they should be given a training in order that they may earn an independent living." The educational motto of Japan was, the lecturer said, 'good wife and wise mother' and he advised his countrymen to regulate the curriculum within its scope.

Professor Vidyabhusana, Principal elect of the Calcutta Sanskrit College arrived in M. A. Colombo on June 25th last, with letters of introduction to the Buddhist scholars of Ceylon. He is now engaged in reading the Pali texts with the illustrious scholar the Maha Thero Sumangala, Principal of the Vidyodaya College. We wish him a very pleasant sojourn in the historic holy Isle of Buddhism.

THE ANAGARIKA DHARMAPALA. The Anagarika Dharmapala arrived in Ceylon in May 18th last. He is staying at Aloe Avenue and is daily attending to the work of the Maha Bodhi Society. Thrice a week he delivers lectures at the Saraswati hall in the Pettah, Colombo, in English to appreciative audiences, on various subjects, from 5:30 p.m. to 6:30 p.m. His presence not being needed for the present in Calcutta, he thinks of prolonging his stay in Colombo till December. The Buddha Gya Burmese Rest house appeal will be taken up in the Calcutta High Court in January next, when his presence will be necessary.

THE BUDDHIST REVIEW. The third number of the Buddhist Review, July 1909, is to hand. The contents are : Psalms of the Buddhists.—1. Psalms of the Sisters by Mrs. Rhys Davids; Wagner and Buddha by D. C. Parker; On a Statue of the Buddha—a poem—by Victor. B. Neuburg; Old Ceylon—A Review; Buddhist and Christian Gospels by Albert J. Edmunds; Buddhism and Annihilation by Prof. Rhys Davids; Upali the Householder, A translation by the Bhikkhu Silācāra; From an Eastern Cloister by John E. Ellam; A Caricature of Buddhism by Francis J. Payne; Reviews and Notices; Two rare Buddhist Coins; Recent Publications; and Notes and News. Price One shilling Net. Published for the Buddhist Society of Great Britain and Ireland by Probsthain & Co., 41, Great Russell Street, London, W. C.

"Buddhism in Seattle," by Agnes Lockhart Hughes, is a readable article which speaks of the spread of the doctrines and teachings of the Buddha in western lands. Lately, through the generous help of Mrs. Selma Anderson, the daughter of a Methodist minister and the wife of a rail-road man of Seattle, a temple has been erected. Equipped with all modern conveniences, the temple attracts large congregations every Sunday when three Buddhist priests conduct the service. The temple possesses a bronze statue of the Buddha which is reported to be over 2,200 years old. "Self-conquest and universal charity are the fundamental thoughts—the web and woof of Buddhism—the melodies on the variations of which its enticing harmony is built up. Such a religion could not remain hidden long in cloister." It is spreading in Seattle through the efforts and fluency in the English language of a young Buddhist—Mr. Jiro Irmada.

IN A PAPER ON "THE GODLESSNESS OF NEW YORK." In a paper on "the Godlessness of New York" in the *American* for June, Mr. Ray Standard Baker states that the church is losing ground in America and that church workers appear to be generally discouraged

and to feel that the churches are failing to take the lead in spiritual matters. Mr. Baker writes:—"Not only have the working classes become alienated from the churches, especially from the Protestant churches, but a very large proportion of well to-do men and women who belong to the so-called cultured class have lost touch with church work. Some retain a membership, but the church plays no vital or important part in their lives. Thousands of men and women contribute to the support of the churches, yet allow no church duty to interfere with the work or pleasures of their daily lives."

CHARLES DARWIN. Charles Darwin, who has done more than anyone else to revolutionise Western thought, was born one hundred years ago. The June number of the *Review of Reviews* has an interesting discourse upon Darwin as the author of the new Bible of our time—"a Bible which has its Genesis, its Gospel, and its Apocalypse—in which the man who, fifty years ago was assailed as the grand heresiarch, appears as the Moses, the Evangelist, and the Seer of a vaster and more illuminating revelation of the immanence of God than has heretofore been vouchsafed to the children of men." A well-known man told the Reviewer that Darwin was a man "who has done more to destroy the Christian faith in which they (the English clergy) profess to believe than any man since Voltaire." Romanes declared in his "Candid Examination of Theism":—"Never in the history of man has so terrific a calamity befallen the race as that which all who look may now (*viz.*, in consequence of the scientific victory of Darwin) behold advancing as a deluge black with destruction, resistless in might, uprooting our most cherished hopes, engulfing our most precious creed and burying our highest life in mindless destruction."

MEDIAEVAL INDIAN LOGIC. Professor Vidyabhusan is an indefatigable scholar. His thesis for the degree of Doctor of Philosophy in the University of Calcutta entitled "History of the Medieval School of Indian Logic" has been published by the Calcutta University, a copy of which we have received for which we have to thank the Registrar of the University. The book is divided into two portions, Jaina Logic and Buddhist Logic, the first 55 pages given to the former, and to the latter from the 57th to the 144th page, and the three appendices are given to the University of Nalanda, the Pala Kings, and the University of Vikramasila. It is a work full of erudite scholarship, and the student of Indology cannot but feel grateful to the Professor for having unearthed the precious treasures so long hidden from the public gaze in MSS in the temple libraries of Shikkim and Lhasa. Had Buddhism been a living religion in India we should to-day witness just such scenes that we are witnessing in Burma, Siam, Japan and Ceylon. The extinction of Buddhism in India is a loss to the civilized world. Whether this extinction is due to the savagery of the Moslem

vandals, or to the blood thirstiness of Sankaracharya, who it appears, according to an article of Professor Vidyabhusana, in the Journal of the Moslem Institute, December, 1908, went about urging the Brahmans to kill the Buddhists, is not accurately known. We wish some scholar with a knowledge of Indian, Buddhist, and Moslem history would unravel this knotty point, and clear all doubts about the extirpation of Buddhism from India. Our belief is that Buddhism in Bengal and Bihar was destroyed by the Moslem general in 1202.

THE BUDDHIST SOCIETY
OF GREAT BRITAIN
AND IRELAND.

The annual meeting of this Society was held in London on the 9th of June last. Much enthusiasm was shown, and there is every hope that the British Buddhists will work with that spirit of self-sacrifice which the Blessed One has shown, and also by His Disciples. The story of the Bhikkhu Punna should be read by all the British Buddhists in that it shows with what enthusiasm he went to work for the conversion of the wild people of Sunaparanta. We hope that Buddhists of all countries will come forward and cordially respond to the appeal of the British Buddhists. If we could convert 10000 Englishmen to the compassionate Doctrine of the all merciful Teacher, the future of Buddhism in English speaking lands is assured. The question is will the English people give up their drinking habits and their strong desire for slaughtering innocent animals? There is no other doctrine that will appeal to the intellectual Englishman so much as the Aryan wisdom of the Aryan Teacher. Higher Criticism is bring down Biblical fortifications, and in a few years there will be nothing left of the Mosaic mythology. When that myth is destroyed the Christ myth naturally will disappear, and the sunlight of the purified Dharma will illuminate the hearts of the thinking Englishmen. May that day soon come.

The General Secretary,
The Maha Bodhi Society,
Calcutta.

Rangoon.
Dated 6th July, 1909.

Dear Sir,

As the Committee and Members of The Burma Society for Promoting Buddhism have decided to contribute towards your Society at the special meeting held on Saturday 27th ultimo, I beg to enclose a Demand Draft on Messrs. Grindlay & Co., Calcutta, for Rs. 100/-.

Please acknowledge receipt.

I am,
Yours faithfully,
BAH TÔKE,
Honorary Secretary,
The Burma Society for Promoting Buddhism.

Maha-Bodhi Society, Colombo.

STATEMENT OF GENERAL INCOME AND EXPENDITURE FOR THE MONTH OF JUNE, 1909.

INCOME.		EXPENDITURE.	
To	Rs.	By	Rs.
Interest on Investments	166	Upkeep of Priests in India	69
Subscriptions of Members	16	M. B. S. Hostel Upkeep	162
Proceeds of Books sold	58	Rents	110
Donations	37	M. B. S. Press	703
M. B. S. Hostel	126	Head-Quarters' Repairs	45
Rent	10	Gas Engine and gas light	7
M. B. S. Press	921	Management of Schools	35
Sale of Medicines	5	Establishment	188
Proposed Buddhist London Monastery	10	Book Agency Account sales	159
Fund, Messrs. D. W. J. de Silva & Co...	11		17
Management of Schools	50		70
	90		
Balance brought forward from May '09..	1364	Balance in hand	1454
	386		296
	1751		1751
	29		29

Note.—It may be noted that the Revenue and Expenditure of the M. B. S. Press, which were accounted for in the previous months under the heading "Establishment" are shown in the above separately.

Colombo, 30th June 1909.

E. S. JAYASINHA,
Accountant.

HARRY DIAS,
Secretary, M.B.S.

ANAGARIKA DHARMAPALA,
General Secretary.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

VOL. XVII.

AUGUST, 2453 B.E.
1909 A.C.

No. 8.

✓Pataliputra.

History.

(Continued from the last number.)

Kusumapura appears to be a prehistoric town, long before the rise of Pataliputra if we believe Hwen Tsiang, who record a tradition to that effect.

PRESENT STATE OF THE RUINS.

The ruins of the ancient Pataliputra lie deep under the earth, from ten to 20 feet below the present level of the ground, which appears to be considerably raised owing to the accumulation of debris and silt from annual inundations of the Poonpoon (Nairanjana) and formerly of Sone. During the rains, two large and parallel channels of waters are still seen flowing eastward south of the present town. The general fall of the country here is from the bank of the river (Ganges) to the south. About half a mile south of the bank is low ground, now covered with water, which was originally the bed of the Sone, the Eranoboas of the Greeks, (Hiranyavaha, flowing like golden colour, so called from the yellow sand, that covers its bed). South of this low field and along the railway line, the ground is a little high; south of which again is a large expanse of another river bed of either Poonpoon or Sone, which, running several miles towards the east, joins the Ganges near the village of Fatuāwā. Just west of the Civil Station of Bankipur, and a little north west of the Railway Station is another bed of the Sone, known as Mār-Sone, dead Sone, which here used to flow towards the north to join the Ganges.

witness committed by ecclesiastics; and there was peculiar significance in the declaration that, unless the clergy was subjected to the secular courts, there was reason to fear an uprising of the people for no justice was to be had against a clerical offender in the spiritual tribunal. Pope Paul II. left behind him an enormous treasure in money and jewels and costly works of antique art; we hear of pearls inventoried at 300,000 ducats, the gold and jewels of two tiaras appraised at 300,000 more, and other precious stones and ornaments at 1,000,000. All this was wasted by Sixtus IV. on his worthless kindred and on the wars in which he was involved for their benefit, and he left the treasury deeply in debt. His successor, Innocent VIII., was equally reckless and was always in straits for money, though his son, Franceschetto Cibo, could coolly lose in a single night 14,000 ducats to Cardinal Riaric, and in another 8,000 to Cardinal Balue. . . . When we consider that this lavish and unceasing expenditure, incurred to gratify the ambition and vanity of successive Vicars of Christ, was ultimately drawn from the toil of the peasantry of Europe, and that probably the larger part of the sums thus exacted disappeared in the handling before the residue reached Rome, we can understand the incessant complaints of the oppressed populations, and the hatred which was silently stored up to await the time of explosion. p 667.

Under such influences it is no wonder that Rome had become a centre of corruption whence infection was radiated throughout Christendom. In the middle of the fourteenth century Petrarch exhausts his rhetoric in describing the abominations of the papal City of Avignon, where everything was vile; and the return of the Curia to Rome transferred to that city the supremacy in wickedness. In 1499 the Venetian ambassador describes it as the sewer of the world, and Machiavelli asserts that through its example all devotion and all religion had perished in Italy. In 1490 it numbered 6,000 public women—an enormous proportion for a population not exceeding 100,000. . . . The public marriage, he says, of the daughters of Innocent VIII., and Alexander VI. set the fashion for the Clergy to have children, and they diligently followed it, for all from the highest to the lowest, kept concubines, while monasteries were brothels.

The official conscience was illustrated in the Hospital of San Giovanni in Laterano where the Confessor, when he found that the patient had money, would notify the physician, who thereupon would administer a deadly dose and the two would seize and divide the spoils. Had the physician contented himself with this industry he might have escaped detection; but he varied it by going into the streets every morning and shooting with a cross-bow people whose pockets he then emptied, for which he was duly hanged. (May 27, 1,500). 673 p.

For three hundred years it had been the constant complaint that the people were contaminated by their pastors and the complaint continued. After the death of Calixtus III., in 1458, the Cardinals were told in the address made to them by Domenico de Domenichi, "the morals of the clergy are corrupt, they have become an offence to the laity, all discipline is lost. From to-day the respect for the Church diminishes; the power of her censures is almost gone." 674 p.

In 1476 Rudolf, Bishop of Wurzburg put an end to this dangerous propaganda by seizing and burning the prophet, but belief in him continued until Diether of Mainz placed an interdict on the Church of Niklashausen in order to check the concourse of pilgrims who persisted in visiting it. 675 p.

If a bishop is in want of money he sends around his fiscal among the Parish priests to extort payment for the privilege of keeping their concubines. In the nunneries the sister who has the most children is made the abbess. . . . The priests hated Rome for her ceaseless exactions and the people hated the priests with perhaps even better reason. So bitter was this dislike that in 1502 Erasmus tells us that among laymen to call a man a cleric or a priest or a monk was an unpardonable insult. 676 p.

The worship of God, he said, was neglected; the Churches were held by pimps and catamites, the nunneries were dens of prostitution; justice was a matter of hatred or favour, and the people were repelled from religion by the example of their pastors. 678 p.

Love in Buddhism.

"As a mother, even at the risk of her own life protects her only son, so let him cultivate love without measure towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing or opposing interests. Let a man maintain this mindfulness all the while he is awake, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world.

Our mind shall not waver. No evil speech will we utter. Tender and compassionate will we abide, loving in heart void of malice within. And we will be ever suffusing such an one with the rays of our loving thought. And with that feeling as a basis we will be ever suffusing the whole world with thought of love, far reaching, grown great, beyond measure, void of anger or ill-will."

REYS DAVIDS, "*Early Buddhism*."

Buddhist and Christian Bells.

In the "Hearts of Men" by Fielding Hall, we read the following:

"I can remember as a boy how I disliked to hear the Church bells ringing for service. I hated them. They made me shudder. And I used to think to myself that I must be naturally wicked and irreligious to be so affected. "They ring for God's service, and you shudder. You must be indeed the wicked boy they say." So I thought many a time.

And now I know that I disliked the bells then, as I dislike them now, because of all sounds that of bells is to me the harshest and noisiest. I dislike not only church bells, but all bells. I have no prejudice against dinner, yet I would willingly wait in some houses half an hour, or even have it half cold if it could be announced without a bell. And church bells! Very few are in tune, none are sweet toned, all are rung far louder and faster than they should be so that their notes, which might be bearable, become a wrangling abomination.

But I love the monastery gongs in Burma because they are delicately tuned, and they are rung softly and with such proper intervals between each note that there is no jar, none of that hideous conflict of the dying vibrations with the new note that is maddening to the brain.

I shall never remember the call to Christian prayer without a shudder of dislike, a putting of my fingers in my ears. I shall never recall the Buddhist gongs ringing down the evening air across the misty river without there arising within me some of that beauty, that gentleness and harmony, to which they seem such a perfect echo. pp. 296, 297.

SCHOOL IN JAPAN.

JAPANESE EDUCATION:

LECTURES DELIVERED IN THE UNIVERSITY OF LONDON.

BY BARON DAIROKU KIKUCHI. (MURRAY.) 5s. NET.

Japanese education aims at developing a certain type of character rather than at imparting a certain quantity of information. The system is not yet twenty years old—the Imperial Rescript on which it is founded was issued in October, 1890—but if the extraordinary display of courage and devotion during the late war is in any sense its first fruits its beginnings must be accounted auspicious. It is, at all events, to the perpetuation and

encouragement of these qualities that teachers in Japanese schools are directed largely to devote themselves. The fact that in Japan religious education and moral education and patriotic education are the same thing implies an enviable absence of friction. Loyalty to the Emperor, filial affection and obedience, and courtesy to one's fellows fill a far larger share in the educational ideals of Japan than of any Western State. The Emperor is, of course, the centre and mainspring of the system, which is administered, not by laws which have to pass through the Diet, but by Imperial ordinances. If that seems undemocratic as compared with the more contentious system of Education Bills, one must remember that "government of the people by the people for the people" is by no means an accepted watchword in Japan; whose whole economy, indeed, is based on the quite contrary hypothesis of the entire people being of royal (and therefore of divine) descent. The Emperor is presumed to stand in a relation of kinship as well as of authority towards his subjects. Unless one remembers that in Japan the family and the national sentiments perpetually confirm and corroborate each other, one will be at a loss to understand the predominance of the moral idea in every school syllabus.

This is apparent in the lessons for the very youngest. In the instructions for the first year at school we find that the course must include:—

- Filial Piety (3 hours);
- Brothers and Sisters (2 hours);
- Happiness of Home (2 hours);
- Friends (2 hours);
- His Majesty the Tenno (3 hours);
- Be Active (2 hours);
- Manners (4 hours—this includes practical lessons);
- Don't Quarrel (2 hours);
- Don't Tell a Falsehood (2 hours);
- Don't be in the Way of Other People at Work (2 hours);
- One's Own and Other People's Things (3 hours);
- Living Things (2 hours);
- Don't Do Anything Likely to Hurt Other People (2 hours);
- and so on.

This system continues throughout the whole curriculum, in pursuance of the initial direction to teachers to tell the children that "the school is a place to make them good men." Among many other interesting precepts is that allotted to the third year on the relations of the sexes:—

"Man is stronger than woman, but that is no reason that he should look down upon woman; it is a great mistake to suppose that woman is inferior to man; they are both lords of creation and there is no reason to despise woman; but their duties are different, and each must not forget his or her proper sphere."

In the point of "manners" they have special attention, and the syllabus for the feminine curriculum contains such items as these :—

"Things to be born in mind in relation to, and practical lessons in, sitting and standing; advancing and retiring; interview; offering and accepting of things.

"Things to be born in mind in relation to sleeping and eating; dress; visit; reception; communication (correspondence, &c.); presents; entertainments; public meetings; occasions of joy or sorrow; congratulations and condolence; mourning, &c.

It is quite natural to find that in Japan, the "paradise of babies," corporal punishment is unknown in the schools: "in fact," says Baron Kikuchi, "it has never been found necessary." It is, he tells us, the disgrace of a punishment that the children feel most; "so that a public reprimand is a very severe punishment indeed." Athletics play a large part in education, but though football, baseball and lawn-tennis are favourite recreations, young Japan has not yet taken to cricket with any avidity. On this question of physical education Baron Kikuchi quotes some interesting figures to show that the Japanese are doing something to amend the diminutive stature which they have shown to be not incompatible with superb efficiency. Certainly the average height of the young men examined for conscription between 1901 and 1905 shows a noticeable increase over the corresponding figures for 1891-5.

The book is altogether one of extreme interest both to the educationist and to the student of national character. To read it is to gain an added admiration for a nation of an energy and adaptability hardly equalled in the history of the world. It is the question of money that for the present clips the wings of Japan's educational ambitions, for she is a poor country, with much leeway to make up, and a determination to come level as soon as possible. We, with more sluggish enthusiasms and more cumbersome methods, may well envy her the promptitude and directness with which she has set about the colossal task of educating her people.

"The Observer," London.

Archæology.

EXTENSION OF THE PALA EMPIRE. By Mahamahopadhyaya Haraprasad Shastri. The first Pála King was elected under circumstances disastrous to the country. No less than four invasions distributed the peace of the country within thirty years, in one of which even the Royal Umbrellas were carried away by the invaders. But in the

generation after the election we find the second Pāla King conquering Kanoja and reinstating the King as his dependent. This meant an accession of vast extent of territories. Kanoja was a great power by the middle of the 8th century. It sent an embassy to China. Though its quarrel with Kashmir led to a temporary loss of its influence it was still the great power in Northern India. The conquest of Kanoja meant sovereignty over the whole of Northern India. The Bhojas (Central India), the Matsyas (Rajputana), the Kurus (Sirhind), the Yadus, the Yavanas (the Muhammadans), Avanti, Malwa, Gandhar (Peshwar), Kira (borders) paid their homage to the conqueror. This meant imperial sway from Peshawar to the Bay of Bengal. The third king appointed a Brahmin of Nagarahara near Jellalabad as the chief of the Nālanda monasteries. But the establishment of Gurjara Kings at Kanoja about 844 deprived the Pāla Kings of their imperial sway and they now confine their attention to Eastern India. They seem to have lost Mithila and Benares about 1029 when the Cedis of Tripari near the sources of the Narmada overran the provinces north of the Ganges, and established a kingdom near Gorakpur. Still the Pālas held Bengal, South Bihar, Assam and parts of Orissa and Kalinga. About 1070 they lost Northern Bengal but they soon recovered it. The rising spirit of Hinduism made them lose their hold in Bengal itself. Still about 1120 or later we find one of their generals appointed King of Assam. The rise of the Senas in 1119 drove them away from Western and Northern Bengal but still they held Eastern Bengal and South Bihar. How the family came to an end is still a mystery.

A TRANSLATION OF SUBANDHU'S VASAVADATTA. By Harinath De. This is the first complete version in any language, European or India, of the most difficult Sanskrit prose romance. The interpretations are based upon a careful perusal of six commentaries of which only two have been published. In the introduction the translator discusses the date of Subandhu, Dignaga and Kalidasa and the conclusion he arrives at from internal and external evidence is that Subandhu was one of the Ministers of Kumiara Gupta, son of Chandra Gupta II, surnamed Vikramaditya and that Kalidasa and Dignaga are at least a generation earlier than Subandhu. The date assigned by the translator to Kalidasa though carried on independently agrees substantially with the researches of Dr. T. Bloch embodied in his epoch-making article entitled "*Die Zeit Kalidasas*" which appeared in one of the last numbers of the Z. D. M. G.

Buddhism and Hinduism.

Many writers on Oriental Religions have made the statement that Buddhism is a mere modification of Hinduism, but, as a

matter of fact, *Buddhism* started from a fresh basis sweeping away all the theories—theistic and materialistic—that were in vogue then; and even to-day, it can be safely said that Buddhism is the only religion that stands between theism and materialism in opposition to both. Those whose knowledge of the principal teachings of Buddhism is superficial and immature are often led to believe that Buddhism is an off-shoot of Hinduism noticing the affinity in words used. Out of the many, a few terms in common between Buddhism and Hinduism are: Moksha, Nirvāna, Karma, Atma, Uposatha, Dharma, Saddhā (Pāli) and Sardhā (Sanskrit) signifying Mataka Dāna, Deva, Svarga, Kusala, Akusala, Loka, Sila, Apaya, Vruta, Samādhi, Samyak-drusti, &c. Of these, the Nirvana of the Buddhists is quite opposed to the Nirvana of Hindus, whose *summum bonum* is, according to the theistic aspect, eternal happiness in heaven replete with sensuous pleasures, or eternal bliss in a spirit world, and according to the pantheistic aspect, living in the same world, with god (Salokya), approximation to god (Samipya), assimilation to the likeness of god (Sarupya), and complete union with god (Sayujya). Atma of the Hindus signifies an undying principle called "Soul" that is said to exist in sentient beings, whereas Atma (Sanskrit) or Attā (Pāli), according to Buddhism, signifies "self." So are Uposatha, Karma, Sila, Samādhi, &c. When Buddhism began to shed its light on the borders of the Ganges, Hinduism was in a flourishing state, and the Buddha, while adopting most of the words current then, gave them quite a different meaning. Hence arose the erroneous impression that Buddhism is an off-shoot of Hinduism.

From the hymns of the Rig Veda, the earliest religious work of the Indo-Aryans, it appears that the creed of the primitive Aryans was monotheism and polytheism, though some verses of the Purusha Sukta (Rig Veda, Mandala X. 90), believed by several scholars to have been recently added, illustrate the gradual sliding of monotheism into pantheism; the Yajur Veda or Sacrificial Veda gives hymns and texts for the use at sacrifices; the Sāmā Veda is a reproduction of parts of the Rig Veda, arranged for Soma ceremonies; and the Atharva Veda contains verses and hymns as magical spells and incantations for averting evils caused by evil spirits. In coming to post-Vedic literature, the second portion of the Veda known as Brahmana contains ritualistic precepts and illustrations; and the third division of the Veda is called Upanishad, or the mystical doctrine, and in the Isā and Chāndogya Upanishads the pantheistic doctrine of Brahmanism is given. In short, Hinduism is ritualistic and sacrificial, and it is monotheistic, tri-theistic, polytheistic, animistic, and nomistic and philosophical Brahmanism is pantheistic, animistic, and eternalistic. Hence any attempt to reconcile Hinduism with non-ritualistic, atheistic, positivistic, semi-materialistic and stoical Buddhism is as futile as trying to extract sunbeams out of cucumber.

The Buddhism of the Southern Church is diametrically opposed to all the known religions of the world, and following are some of its leading characteristics:—Buddhism is the only religion,

1. That discards as idle speculations the god-theory, creation-theory, soul-theory, sin-theory, prophet-theory, immaculate conception-theory, incarnation-theory, saviour-theory, eternal heaven and hell-theory, and the theory of the union with Universal Spirit,

2. That rejects the efficacy of prayers, penances, hymns, songs, charms, incantations and invocations; of sacrifice, burnt offerings, and oblations of butter, ghee, rice, bread and wines; of holy waters, relics, and sacred thread, dresses and ornaments; of suppers, feasts, and fasting; and of austerities and asceticism or self-mortification, as well as the dependence on rites, ceremonies, priests, saviours, prophets, saints, virgin-mothers and intercessory deities;

3. That discards the observance of lucky hours, mysticism, occultism, supernaturalism, and the belief in omens, miracles, dreams, &c.;

4. That does not meddle with cosmogony, cosmography, origin of sentient beings, a first cause, &c., but, taking things as they are, enjoins the liberation from suffering and attaining higher life by walking on the Noble Eightfold Path;

5. That teaches not to believe anything because it is believed by parents, teachers, learned men, men of high position, or by the majority of people; or because it is alleged to be a divine inspiration, or because it is said that it came down for generations as a tradition, or because it is said to be an oracle, or because it appears in books, or because a certain individual emphatically says it is the truth, but to believe a thing if it agrees with one's reason, investigation, and consciousness;

6. That teaches that its followers should not be displeased, be angry, or be excited when any person speaks against the Buddha, against the Dhamma (Buddhist Law), or against the Sangha (Buddhist Order); and also they should not be pleased, be gratified, or be elated when one speaks in praise of the Buddha, the Dhamma, or the Sangha; because, when thus prejudiced they are unable to judge properly whether what is spoken for or against is true or false;

7. That teaches that the three-fold Tanha or Thirst called (1) the craving for the enjoyment of sensuous pleasures, (2) the craving for a future existence in an eternal heaven, either with or without a material body, and (3) the craving for success, for luxurious living, and for renown in this life only, is the cause of all suffering and misery;

8. That propounds a practical and positive philosophy teaching self-culture, self-control, self-conquest, and self enlightenment ; and inculcates the science of moral and intellectual culture ;

9. That declares that good results, visible to self and others, are produced when one, avoiding the two extremes known as Sensualism and Asceticism, to which all other religions belong, walks on the Middle Path called the Noble Eight-fold Path of (1) Right Knowledge, (2) Right Intention, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Energy, (7) Right Investigative Recollection, and (8) Right Concentration of Thoughts ;

10. That enforces the cultivation of peace and good-will towards all living beings denouncing the distinctions of caste, creed, colour, race and species ;

11. That teaches that man is not a sinner or a depraved being, but that a man, who is morally and intellectually developed, is superior to the so-called divine beings, and that to be born as a human being is a rare occurrence ;

12. That gives the liberty of thought and action ;

13. That exhorts the cultivation of universal Love, universal Pity, universal Sympathy, and universal Neutrality or Impartiality ;

14. That teaches that the following good results are produced by cherishing universal Love constantly. They are :—(1). He who cherishing unselfish Love sleeps well, (2) wakes well, (3) is not troubled by frightful dreams, (4) becomes agreeable to human beings, (5) becomes agreeable to non-human beings, (6) is protected by Devatas, (7) is not hurt by fire, poison, or weapons, (8) his thoughts are easily and rapidly concentrated, (9) his countenance becomes inviting, (10) he will be conscious in his dying moment, and (11) if he be one who did not enter into one of the four Paths of purity, he will be born in an abode of the Noble Ones.

15. That sets the highest value on life, teaching that the destruction of life of any sentient being is a very grave crime, as life is dear to others as it is to oneself ;

16. That elevates one's position by enjoying to cultivate the Ten Paramitas or " Natures or Actions of Noble Ones, " known as (1) Charity, (2) Observance of moral precepts, (3) Renunciation, (4) Knowledge or Science, (5) Energy, (6) Forbearance, (7) Truth, (8) Will-power, (9) Unselfish Love, and (10) Impartiality ;

17. That enjoins the acquisition of wealth by righteous means, and its proper and liberal use ;

18. That prohibits its votaries the five trades known as (a) sale of human beings, (b) sale of weapons used for depriving life, (c) sale of birds, animals, &c., for slaughter, (d) sale of poison for killing purposes, and (e) sale of intoxicating liquors and drugs except for medicinal purposes and favouring food ;

19. That regards 1) reliance, (2) moral purity, (3) conscientiousness, (4) sense of one's guilt, (5) a good retentive memory, (6) charity and (7) science or knowledge as the seven-fold wealth that a noble person should possess;

20. That inculcates charity, observance of moral precepts, and mental development as the basis of every virtue, and the source of every happiness;

21. That enjoins that it is the duty of parents

- a* To restrain their children from vice,
- b* To train them in virtue,
- c* To have them taught arts and sciences.
- d* To get them suitably married, and
- e* To give them their inheritance;

22. That proclaims woman's independence, teaches that she can, like man, attain the highest stage of moral and intellectual development, and lays down that it is the duty of the husband to cherish her

- a* By treating her with respect and attention,
- b* By using kind and affectionate speech,
- c* By being faithful to her having no attachment to other women,
- d* By causing her to be respected and honoured by others, and
- e* By giving her necessary ornaments and dresses;

23. That makes people independent, progressive, and responsible for their deeds by teaching that self is the lord and saviour of self; that each one is capable of attaining the highest stage of development, and that each one makes his heaven and hell here and elsewhere according to his thoughts, words and deeds;

24. That stands as a stimulant to activity and manliness by teaching that each action, whether mental or physical, produces its results without the aid of gods or any other metaphysical beings, and thereby gives liberty to mould one's destiny by one's own hands according to by one's own wishes without throwing him under the mercy of a second being, on whose whims and caprice he has to depend for his future, either in this life, or in a life beyond the grave;

25. That teaches that in all the worlds there is nothing more useful and valuable, more efficacious and powerful, more sublime and supreme than a well trained, well cultured, well developed and tranquilized Mind;

26. That stands in opposition to theism, deism, spiritualism, materialism, (implying the materialistic creed denying a future existence), agnosticism, eternalism, nihilism, fatalism, and all theories that ignore that Laws of Causation and Mutation;

27. That teaches that every state of existence here or anywhere else is finite, conscious, material, and individual, that each existence in this or in any other world is mixed with the pleasure, pain, and indifference, that pleasure alone without pain exists nowhere, and as pleasure and pain are caused, both are transitory and transient,

28. That teaches that the Law of Mutation pervades everything in the organic and inorganic worlds, and that the mental and the material undergo constant changes momentarily;

29. That teaches that all sentient beings are composed of Nama and Rupa (name and form or the mental and the material); that there are no spiritual beings as taught in theistic creeds; and the invisible beings known as Devas &c., are composed of rarefied matter, and are endowed with the power of assuming various forms and making themselves visible whenever they desire to do so;

30. That teaches that the material that composes the physical body of sentient beings is a product of matter that existed, and likewise, the mental is a result of a mental activity of one that existed previously;

31. That teaches that life and the physical body, its pleasures and pains, its decay and dissolution, as well as re-birth, are the results of the Law of Causation;

32. That upholds that sentient beings come into existence in four ways known as oviparous, viviparous, engendered from the cohesion of humid or gelatinous matter as insects, &c., of many species, and by spontaneous generation caused by the aggregation of rarefied matter, as in the case of most of the invisible beings called Devas, Devatas, Pisacas, Pretas, &c.

33. That teaches that each sentient being is a result of his own thoughts;

34. That teaches a purely autonomous ethical code;

35. That discards dogmas and metaphysical speculations;

36. That propounds a state of happiness without an objective heaven, a salvation without a saviour, and a redemption without a redeemer;

37. That infuses cosmopolitan spirit against national exclusiveness;

38. That teaches that invisible beings known as Devas, Devatas, Asuras, Kumbhandas, Petas, Pisacas, &c., of various grades are all subject to the Law of Mutation, and, like man, they also are dazed with lust, pride, hatred, and vanity, and embracing various creeds indulge in such idle speculations as to the existence of a soul, creator, &c.;

39. That teaches that human beings are intellectually superior to all other beings—including invisible beings called Devas, &c.;

40. That upholds that life in this world or in other worlds is constantly undergoing change, and is not identical in two consecutive moments;

41. That teaches that all sentient beings are subject to the laws of nature of the world or region in which they are born;

42. That teaches the existence of the *aura*, and the emanation of rays at times from the physical body of persons morally and intellectually developed;

43. That upholds that just as the Physical Laws pervade everything in the material world, likewise the Mental Laws called Karma pervade every being in the sentient world;

44. That propounds the Law of Heredity by teaching that each individual inherits the character of his previous existence, and that of the parents of his new existence;

45. That advocates natural evolution, natural development; and natural dissolution of worlds and sentient beings;

46. That teaches the existence of a countless number of worlds and innumerable species of sentient beings;

47. That enjoins the conservation and right application of Energy, and the development of Will-power and the Powers of Re-collection and Concentration of thoughts;

48. That enjoins the development of Vipassanā or Special Knowledge that eradicates cravings, dispels doubts, subdues passions, dissipates speculations, curbs the pursuit after vanities, and leads in this life to a state of purity, serenity, and tranquility.

49. That teaches that *the mental forces* called Karma (mental activity), Sankhāra (aggregating mental powers), Tanhā (thirst or craving producing Will to Live and Enjoy), and Upādāna (forcible mental grasp) *are indestructible, and that they cause the continuation of individuality in this or in any other world according to the power, nature, and tendencies of thought*;

50. That combines the Ethical with the Physical Law, and places sentient beings under the natural of each locality and world for their happiness and misery; and better than all,

51. That teaches a *summum bonum* attainable only by moral and intellectual development, in this life and in this world, or in the future, in this or in any other world.

Without entering into the higher Dhamma (teachings) this much will suffice to show that Buddhism is not only antagonistic to theistic and pantheistic Hinduism of the Veda, but also that it is radically opposed to modern theistic schools known as the non-

dualism (*Advaita*) of Vyasa and Sankara, dualism (*Dvaita*) of Ananda Tiratha, pure non-dualism (*Suddhādvaita*) of Vallabha, transcendental non-dualism (*Vasistadvaita*) of Ramanuja, and dualistic non-dualism (*Dvaitadvaita*) of Nimbarka and Caitanya, as well as to the theistic sects founded by Swamy Narayana, Kabir, Nanak, Ram Mohun Roy and several others.

It is stated by some oriental scholars that the *summum bonum* of the Buddhists and that of the Vedānta Philosophy are similar. This is a misconception. The final goal of Bādarāyana's pantheism, which has much in common with the idealism of Plato, is a state of unconscious immateriality produced by the re-establishment of the identity of the Jivātma or the Individual Soul with the Paramātma or the Supreme Soul. The one universal Essence called Brahma, who is both creator and creation, the existence of a thing called Soul having five coats, like those of an onion, called Vijnāna-maya, Mano-maya, Pranamaya, Anna-maya, and Ananda-maya, and the separation of the individual soul from the Supreme Soul and again a complete absorption into the supreme, having three essences called *Sat*, *Cit*, and Ananda, and the impersonal Spirit called Brahma assuming consciousness by the Power of Māyā (Illusion) investing itself with three corporeal envelopes known as Kāraṇa-sarīra, Linga-sarīra, and Sthūla-sarīra, are subjects quite foreign to the teachings of the Buddha. In Nirvana exist Dhuva, Subha, and Sukha, but the existence of an *Atta*, either individual or supreme, is denied. Moreover, Nirvana is Asankhata (un-caused), Anidassana (incomparable), and Avvyākata (inexplicable), and Nirvana is described as "*Vinnanan anidassanan anantan sabbato pabban*." Hence, the dissimilarity is obvious. It is noteworthy that the following words of the Buddha appearing in the Alagaddupama Sutta of the Majjhima Nikaya distinctly show that Nirvana is not blank annihilation as represented by some oriental scholars. The passage runs thus: "I, who declare and speak thus (on Nirvana), am reviled falsely, baselessly, vainly, and speculatively by some Samanas and Brahmanas (Hindu recluses and priests), saying that the nihilistic recluse Gotama teaches the annihilation, the destruction, and the non-existence of existing sentient beings."

The belief that Buddhism borrowed the doctrine of transmigration from Hinduism is also unfounded. The doctrine of the transmigration of souls, which forms one of the principal teachings of Brahmanism, is unknown to Buddhism. The Buddha emphatically denies the existence of an entity called "Soul" in sentient beings, and teaches that this "I am I consciousness" is a product of the aggregation of the mental, and the material, and at the death of a sentient being nothing goes out of his body to another

place, *but his mental forces cause the production of a new vitality—inheriting character in a place agreeable to the tendencies of his thoughts.*

Of the six Darsanas (Six Schools of Philosophy) that grew out of the Upanishad, it is believed by some that Buddhism "has more in common with the Sankhya Philosophy than with any of the other systems." This is also a misconception. The theories of the primordial Producer (Prakriti) and of the Soul (Purusha) which form the basis of the Sankhya, are radically opposed to Buddhism, which, by ignoring a first cause and soul-theory, teaches that both the mental and the material constantly revolve in the circle of cause and effect, without a beginning and without an end, and without either peace or pause.

It is not out of place to mention here that some of the Hindu ceremonies performed in the Dévalas (residences or houses of gods), as well as the introduction of the images of some Hindu deities to the Buddhist temples in Ceylon, is a work of some Sinhalese Kings who embraced Hinduism; and under this influence, superstition, to use a Buddhist simile, began to grow luxuriantly like the Virana weed warmed by the vernal sun.

J. WETTHA SINHA.

The Study of History.

Of the great races that are influencing the thought of millions of human beings to-day, the English race takes the foremost place. We study their history to learn how long ago they began their campaign of conquest, and in our studies we find that their march of conquering weaker races began at the close of the 18th century. In 1776 they lost their place in America, and would have become a second rate power had they not obtained Bengal. The battle of Plassey was the turning point of their career.

Indian history is a very interesting study, but unfortunately nothing is taught to students in the Indian Schools about the pre-Moslem period. The brilliant period of Indian history began with the century that preceded the birth of the Prince Siddhartha. It was a century full of historic events in the history of Asia. Greece, Babylonia, Egypt, Ionia, Crete, Persia, India and China constituted the ancient world. The ancient Aryans had learnt some thing of the Antipodes, which they called "*Pâtala*", where, unto the Chinese had penetrated by crossing the Behring strait. They proceeded to Mexico along the coast, and came in touch with the Aztec civilization.

European civilization began with the French Revolution, whose fruits we are now enjoying in the brilliant discoveries that are being made by men of science in the West. In Asia we have the Island empire of Japan whose heroic sons are competing with European scientists in making discoveries. China will again take her place in the front rank of progressive nations. The ancient Persians, the ancient Babylonians, the ancient Egyptians, the ancient Grecians bequeathed to posterity what they had received from their ancestors, but the posterity of these ancient races lost their inheritance and are known to-day as the followers of Mahammad and Jesus. The ancient Aryans of India developed a pure Aryan civilization which reached its zenith in the evolution of Buddhism. With the advent of Brahmanical power under the leadership of Sankara, the Kerala Brahman of Malabar, began the decline of pure Aryanism. Sankara was a bigot of the orthodox school of conservative Brahmans of the Dravida country, who in his zeal preached a crusade for the extinction of every institution that was not sanctioned by the law of orthodoxy based on the Veda. Sankara succeeded in his revolt against Buddhism, he succeeded in destroying Buddhism, but in his selfish propaganda he failed to think of the after effects of his bloody crusade. The Buddhists were in power when Alexander came to India, their patriotic love for the "land of the Buddhas" was great. The Brahmans, like the Englishmen of to-day, had no love for the land, what they wanted was power. Their ancestors came from a snowy country and they were therefore strangers in India. The Buddhists go back to many millions of years in tracing the origin of their ancestors, and the Buddha Gautama was the 24th of the Buddhas of the present maha kalpic period.

The Brahmans under Sankara gained power, but their power was short lived. Caste had come to rule, and character had no place in the sociology of Indian society. The priest became the ruler of men, and the Kshatriya, the fighter, had to become an agriculturist. India under the Brahman became a prey to foreign vandals and the continuous development of Aryan society was arrested. India became the land of plague and famine, and the people, slaves of superstition and priestcraft. Sankara evolved a spurious "Brahman" and by his "mayavāda" made millions of people idiotic and half insane. India under the Buddhist kings, and Indian under the Sankaracharyan kings what a contrast?

Modern Indians do not care to study, the history of the world and of the Buddhist period. Some of the Hindu Professors of philosophy and Vedānta in Indian Colleges are, like half paralysed lepers, showing their venom to everything that is Buddhistic. They rely on Sankara and mislead millions by their unscientific theories. The result is that truth is sacrificed for sectarianism.

The Sankara Brahmans killed the Buddhists; intoxicated with the pride of caste they began their bacchanalian feasts. They did not anticipate the incoming tide of Moslem vandalism. They were not allowed to continue their feasts, for in the midst of the festival of Brahminical Revival came the Moslems, and the results we know. For a thousand years India with its teeming millions is in a state of imbecile ignorance. Sankara is still the guide of these half insane people, and the "Bhagavat Gita" is the book of the anarchist. The ideal hero is the "charioteer of Arjuna."

Lord George Hamilton at a general meeting of the Royal Asiatic Society, held in July 1908, said "The extraordinary ingenuity and perversity with which every act of the Indian Government was twisted and distorted was little short of miraculous. . . ." Why should the Indians trained in the British school of philosophy do these mean tricks? The modern Indian is the pupil of the Britisher, whose ideal is Clive.

Lord George Hamilton spoke as a British imperialist, at the above meeting. The following passages are from his speech: "I would ask this audience what it is that makes this little Island exercise so great, so successful, and so just an authority over other races? It is not because we are stronger or cleverer or braver than other people. I attribute it to the fact that nearly all English administrators have undergone the training of an English public school. The essential value of that training is that teaches fair play between boy and boy. The young Englishman is imbued with the notion that if he wants to succeed he must play the game. . . . Lord Macaulay was a man of high intellectual gifts associated with India; he wielded a brilliant pen; he loved antithesis; but it must be confessed that his essays on Clive and Warren Hastings cannot be accepted as perfect specimens of judicial or historical accuracy. Such criticism of men placed in exceptional circumstances has had a pernicious effect in India, and must be considered one of the contributory causes of the present unrest."

In Ceylon we have the "Mahavansa", a history of the achievements of the Sinhalese race, a work that is accepted by Western students of Indian literature, as the most genuine of all Asiatic histories. India was the home of the ancestors of the Sinhalese race. The Sinhalese are the only Aryan race that has preserved a record of continuous events going back to 2,400 years. Neither the Bengalees nor Maharattas, Beharees, Punjabees, and Kosalans could boast of a history of their race. A thousand years ago the Moslems destroyed all valuable MSS.; and modern Indians descendants of ancient Aryans, had no idea who Asoka was and when in 1837 Princep deciphered the ancient Magadhi character in the inscriptions he had discovered, he found the name

"Devanampiya Piyadasi", but none in India could tell him who "Devanam piya" was, and it was left to the Bhikkhus of Ceylon to give a clue to correctly identify the name with Asoka, the Buddhist King. Among the ancient races the Jews and the Sinhalese occupy a unique place in the platform of historic nations. The Jews for the last 2,500 years, having lost their independence, are now a wandering people. Under the personal guidance of Jehovah they were brought up since the time of Moses, and their last prophet was Malachai, who with a certain amount of trembling asked "are we not the children of the same father?"

Our London Letter.

July 22, 1909.

For more than a year and a half I have been growing in knowledge of the Teaching of the Buddha and each day has been a confirmation of its healing and consoling power. It is so sane, so gentle so pure it appeals so strongly to the reason that I find few can withstand its arguments. The greatest difficulty for the average European is of course ré-birth. The atheist looks upon life thus

— | —

the Christian | —where the thick perpendicular stroke denotes non-existence while we Buddhists standing firm on the Law of Causality look at it thus

Brother Fisher put it beautifully when he said at one end is avijja and at the other Nibbāna, the path from blind ignorant will to perfect Enlightenment. Professor Mills our Chairman when asked what about the "others" in a discussion blandly replied "There are no others" You ought to have heard Brother Adams' splendid paper on Kamma a fortnight ago. We assembled an hour earlier and for three hours we listened and discussed. And when all these philosophical questions are put aside how the infinite love and kindness of the Dhamma beams forth to lighten every heart into sympathy That is the side I love to drive home. Mrs. Rhys Davids promises a complete translation of the Therīgāthā in the Autumn and Professor Rhys Davids a second volume of Dialogues of our Blessed One. Why should not the words of the Buddha flow as sweetly as the English Bible? A recent visitor has offered to open to me during the Autumn pulpits round London where I can speak to large gatherings of working people who I find hear the news of the Buddha with joy and wonder. Some of our friends admire our pluck and seeing that we ask nothing for our labours their hearts are warmed and they help us. I believe that mankind and womankind the world over admires an honest man striving whole-heartedly against great odds. Some of us want not only to make known the good news but to live a good life and we have formed a little group now a dozen strong calling ourselves "Followers of the Buddha," We meet on alternate

Wednesdays for religious discourse and I think great good will result. I know my countrymen and therefore preach the Buddha and the Dhamma only leaving those healing words to work their work of mercy and of love in politics and in daily life. Sweeten men's lives with the Good Law and all else will follow. Just think of the opportunity here. Here we are at the heart of our common Empire. Kamma has made you and me members of the same political group. We can use that membership to spread the good news. Good will arise out of evil and Tennyson's dream will come true in the Parliament of Man

THE FEDERATION OF THE WORLD.

With our Review we can voice Buddhism to the ends of the earth for first ten pounds a quarter. We have the pick of European knowledge our pages are open to all who treat Buddhism with sympathy and honesty. Buddhists or non-Buddhists for the latter can help us much. You in the East have but to feed us with writings and you know how welcome will be anything from one who is really a Follower of the Buddha. Mrs. Alexandra David sends me an article appealing for a union of all the Buddhist societies in the World towards a great Awakening and a Reformation which will lead all Buddhism back to the words of the Master. It is a great idea. Never mind the Christians, leave them alone. When the people hear the Buddha's Teaching they will draw their own conclusions and see the difference. How your letters inspire me you are miles further on the path than I am and I cannot give my life as you have done but I will do my best. I think I told you what a success our annual meeting was. How glad all were that we had surmounted our difficulties. It was an exceeding great reward to hear their kind words. Mrs. Rhys Davids lectured the next Sunday on the Intellect in Buddhism, and electrified all by her reply *Namo Tassa Bhagavato Arahato Sammasambuddhassa* and her paper will be printed in December issue.

Be of good cheer, the way is long but it leads to light for it is the way of Truth.

“Speak thou the Truth, let others fence
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Guard thou the *fact*; though clouds of night
Down on thy watch-tower stoop;
Though thou shouldst see thine heart's delight
Borne from thee by their swoop.

Face thou the wind, Though safer seem
In shelter to abide'
We were not made to sit and dream
The safe must first be tried.”

(*Mac Millan's Magazine*, April 1863.)

Digest of the Majjhima Nikaya.

1. MULAPARIYAYA SUTTA.

මුලපරියාය සුචන.

Ukkhatta. The Exalted One at the Subhaga wood sitting at the foot of the Sāla raja tree, preached to the Bhikkus the transitory nature of the Root Elements of all things in the phenomenal world. The materialistic individual not having seen the noble Aryan disciple of the Aryan Doctrine, not having seen the man of truth, not being trained in the Righteous Doctrine takes cognition of the element of earth, and not knowing its variations, delights in the conception of earth. As he perceives the earth element as a permanent element he erroneously clings to the idea of the unchangeability of the other three basic elements and also takes an incorrect view of the different heavens, of the different Rupa Brahma lokas and Arūpa Brahma lōkas, and of the things that he had seen, of the things that he had heard, and of the consciousness, and of other individualities, and of Nibbāna. The Bhikkhu who has his heart in the Doctrine of Emancipation having analysed the Elements of Earth, Water, Heat and Wind, &c., gives up all attachment thereto. So do the Sekhas, the Asekhas, and the Tathāgato. The Bhikkhus to whom the discourse was especially preached were not able to comprehend the profound teaching it accentuated.

2. SABBASAVA SAMVARA SUTTA.

සබ්බසව සංවර සුචන.

Savatthi, Jetavana. The Exalted One teaches the Bhikkhus about the Egoistic muddle-headed individual who not having learnt the Aryan Doctrine, speculates thoughtlessly on the past, present and future about the Ego, and arrives at erroneous conclusions basing his ideas on the Whence, Whither, and What am I?

He who is given to speculation on the Ego is caught in the jungle of false religion and being entangled in the net of false belief can never escape from the wheel of birth and sorrow. The Aryan student of the Aryan Doctrine abandoning false ideas reflects on such doctrines as are conducive to the development of the higher principles that help to destroy the desire for enjoyment of sensual passion; the desire for repeated births, the causes that generate karma tendencies based on Ignorance. He dwells reflecting that Sorrows exist, that there are causes for the uprising of sorrow; that there is a cessation of causes; and there is the Path of Emancipation. Reflecting this he abandons the three Sanyojana fetters: the delusion of a permanent Ego, Unbelief, and ascetic habits of fanatical conduct. The reflecting student controls his sense organs, viz, eye, ear, nose, tongue, body and mind, thus controlling he refrains from engendering causes that help the development of sensual desires. He moreover reflects when wearing his robes; when eating his food; when using seats and residences, and when using medicaments. He practises patience, he refrains to associate with the evil-minded, he strenuously exerts to keep himself in purity, driving away when sinful thoughts arise, and practises the seven Bojjhangas of Vigilance, analysis, exertion, cheerfulness, Serenity, Concentration and Equanimity.

3. DHAMMA DAYADA SUTTA.

ධම්මදායද සූතම.

Savatthi. The Exalted One taught the Bhikkhus to live inheriting the truths of Dhamma (*Dhamma Dayādā me bhikkhavaṃ Bhavatha*); not to cling to the external appetites and to show delight in having little, and to live in contentment in solitude and to exert always. The Blessed One having exhorted them arose from his seat and entered the Vihāra. Later on Sariputto took up the thread of the discourse and expatiated on the doctrine of contentment and solitude, and taught the Doctrine of the Middle Path as it helps to destroy the sins of covetousness, anger, hatred, harbouring anger, vilifying, self righteousness, envy, avarice, cunning, hypocrisy, stubbornness, revenge, pride, conceit, intoxication and delay.

4. BHAYA BHERAVA SUTTA.

භයභරව සූතම.

Savatthi. Janussoni Brahman came to Buddha and inquired about those disciples who, having faith in the Buddha take up the forest life of the hermit. The Exalted One gave an account of the indolent and immoral life of the ascetics who pass their time in the forest and related the terrific experiences of forest life that he had realized while practising the ascetic habits as Bodhisat before he became Buddha, and the unswerving exertion he had made sitting, standing, walking and lying down under trees in the thick forest, for the welfare and happiness of the world, and to gain the higher attainments of transcendental Wisdom, whereby He received the insight into previous births and the divine eye, the divine hearing and the knowledge of absolute Emancipation.

The Brahman, after the discourse, became a follower of the Exalted One.

5. ANANGANA SUTTA.

අනංගන සූතම.

Savatthi. The Exalted One was staying at the Jetavana monastery. Sariputto, the chief disciple of Buddha addressing the Bhikkhus described the four individuals, two of whom belong to the category of the great. Moggallāno addressing Sariputto asked him to show the cause of the differentiation. Sariputto explains the categories; defines the term "Anangana" as that which contaminates the Bhikkhu by an indolent, inactive life, exhibiting lust, anger and foolishness. The Bhikkhu who does not lead the pure life receives not the homage of the people, while the one who leads the pure life receives. After Sariputto had finished his discourse on the pure and impure ways of the life of a Bhikkhu. Maha Moggallāna as an illustration, related the story of Samiti, the charioteer's son, who was the supporter of the naked ascetic Paṇḍuputto, and described the impure indolent ways of the evil Bhikkhu and the energetic uplifting life of the virtuous Bhikkhu.

6. AKAMKHEYYA SUTTA.

අකංකේය්‍ය සූතම.

Savatthi. The Exalted One addressed the Bhikkhus on the transcendental attainments that comes of the life of solitude and ethical uprightness. (*Sampanna Sila Bhikkhave Viharatha.*) N. B. This sutta has been translated by Dr. Rhys Davids in the Buddhist Suttas, Sacred Books of the East.

7. VATTHUPAMA SUTTA.

විත්තූපම සූතම.

Savattthi. The Exalted One in addressing the Bhikkhus compares the contaminations of the heart with a soiled cloth. He that has a polluted heart suffer and the one who has a pure heart enjoys bliss. What are the impurities that bring contamination? 1 Abhijjhā, (covetousness); 2 Byāpādo, (Hatred); 3 Kôdho, (Anger); 4 Upaṇāho, (Harbouring Anger); 5 Makkho, (Slandering); 6 Pālāso, (Self esteem); 7 Issa, (Envy); 8 Macchariyam, (Avarice); 9 Māyā, (Deception); 10 Sathēyya, (cunning); 11 Thambo, (Obstinacy); 12 Sārambhō, (Revenge); 13 Mānō, (Pride); 14 Atimānō, (Conceit); 15 Mado, (Intoxication); 16 Pamado, delay. At the time Sundariko Bharadvāja, the Brahman, who was sitting near, addressing the Buddha said that he was going to the Bahukā river to bathe for washing off his sins. The Exalted One exhorted him to purify his heart, for by bathing in the Phalgu, Sarasti and other rivers, foolish men do not become wise. At the end of the conversation the Brahman became a disciple and later on attained Arahatsip.

8. SALLEKA SUTTA.

සල්ලෙක සූතම.

Savattthi. Maha Cunda approached the Exalted One and said that in as much as manifold theories concerning the Ego and the world are held by various persons it would be well if the Bhikkhus were instructed on the proper path to follow. The Exalted One thereupon exhorted Maha Cunda to think of the *anatman* doctrine since that will prevent him from entering into the religion of speculation. All ethical principles lead to Nibbana. In the religion of Aryan discipline the Bhikkhu who practises the Dhyanas realize happiness in the present life itself, and also by refraining from injuring others, stealing, sensuality, lying, slander, covetousness, hatred, false belief, false aspirations, false speech, false action, unrighteous livelihood, &c. The Exalted One enunciated the psychological ideas tending to progress and to Nirvāna.

9. SAMMADITTHI SUTTA.

සමමදිත්ති සූතම.

Savattthi. The Exalted One at Jetavana. The Venerable Sāriputto addressing the Bhikkhus said that destruction of life and evil tendencies of the mind are sins; that desire of self is the root of all evil, and explained about the variations of the Noble Doctrine of Truth; that clinging to (Upādāna) sense-pleasures Kama, Ditthi heresies, Silabbata ascetic habits, Attavada-ones Ego are all evils, and that the Noble Eight fold Path is the way to destroy all sensations.

10. SATIPATTHANA SUTTA.

සතිපට්ඨාන සූතම.

Kuru. The Exalted One preached the doctrine enunciating the fourfold principles of the Psychology of Analysis which eventually leads to the realization of Nirvana.

(This Sutta translated by H. C. Warren in "Buddhism in translations.")

(To be Continued.)

BUDDHA'S RELICS.

Buddha's Relics. ✓

Distributed to Buddhist Centres.

SIMLA, August 9.—The recent find of Buddha relics near Peshawar has been received here and inspected by the Viceroy. The question of distribution will now come up for consideration, and it is practically settled that the ashes and four charred bones will be distributed among the great Buddhistic communities of Ceylon, Burma, China and Japan. It may be that deputations from these countries will come to take relics or special envoys will be sent out with the gifts.

NOT IN VAIN IS FAITH IN MAN.

O Pure reformers! not in vain Your trust in human kind ; The good which bloodshed could not gain, Your peaceful zeal shall find.	The weapons which your hands have found Are those which time hath wrought ; Light, truth, and love,—your battle-ground The free, broad field of thought.
The truths ye urge, the good ye plan, Are served by wind and tide ; The voice of nature and of man Speaks out upon your side.	Oh, may no selfish purpose break The beauty of your plan, Nor lie from throne or altar shake Your steady faith in man.

Whittier.

THE HUMAN OUTLOOK.

These things shall be! a loftier race Than e'er the world hath known, shall rise With flame of freedom in their souls, And light of science in their eyes.	Nation with nation, land with land, Unarmed shall live as comrades free; In every heart and brain shall throb The pulse of one fraternity.
They shall be gentle, brave, and strong, To spill no drop of blood, but dare All that may plant man's lordship firm On earth, and fire, and sea, and air.	New arts shall bloom of loftier mould And mightier music thrill the skies, And every life shall be a song, When all the earth is paradise

These things—they are no dreams—shall be
For happier men when we are gone :
Those golden days for them shall dawn,
Transcending aught we gaze upon.

Symonds.

SCORN SERVILITY.

There are, who, bending supple knees, Live for no end except to please, Rising to fame by mean degrees, But creep not thou with these.	But be not thou as these, whose mind Is to a passing hour confined ; Let no ignoble fetters bind Thy soul, as free as wind.
They have their due reward; they bend Their lives to an unworthy end— On empty aims the toil expend Which had secured a friend.	Stand upright, speak thy thought, declare The truth thou hast, that all may share; Be bold, proclaim it everywhere: They only live who dare.

Sir Lewis Morris.

NEWS AND NOTES.

BURMA.

(Burman Buddhist.)

These annual examinations in Pali conducted by the Education Department were held on the 7th. June and following days, lasting over a week. The number of candidates increases yearly, and the time is not distant when private examinations held by Sayadaws will give way entirely (at least in Lower Burma) to the Government function. In Upper Burma, the examinations held by the Pariyatti Thathanahita Society of Mandalay are still regarded with respect, as they well deserve to be; nevertheless a large percentage of the candidates in the official examination hail from the north. This year, more than the usual number of nuns, and some laywomen appeared. As most of the candidates are *bhikkhus*, there arises the necessity of providing them with their midday meal, but this has never presented any difficulty. Private individuals and societies come forward and take upon themselves the duty of meeting the need. As was done last year, the Y.M.B.A. raised a special subscription among the members, and 'took' the 9th June, one of the four earliest days when the candidates numbered most. We desire all to accept a share of the fruits of this meritorious deed.

We are glad to see that laymen are yearly taking more interest in classical studies. The school and college curricula now favour this branch of learning, and without a doubt we shall soon see it take a leading place in our people's estimation. Printing has done here what it has done in other countries, and labours of European and American Scholars are lightening the task of students. The work of translation goes on apace, and with a few more workers in the field, another half century should suffice for the completion of the whole. In this connection we heartily welcome the announcement that the Pali Text Society of London will shortly publish a translation of the *Abhidhammattha Sangaha* by U Shwe Zan Aung, B. A. It will be a great work, and will open up for western psychologists a rich mine of Oriental Science, hitherto difficult of access. A new dictionary is also now under progress, embodying the latest research, in which Mr Duroiselle of Rangoon College is taking part. Besides these, of course, there are our Burmese Scholars both lay and clerical—who are constantly engaged in producing Pali and Pali-Burmese works. Following the example of Saya Pye, Saya Ngwe of Rangoon has recently edited the seven books of the *Abhidhamma*; a more valuable work however is the Pye Sayadaw's text and translation of the *Aṭṭhasālini* *Atthakatha*, the Pali commentary on the *Dhammasangani*, in four volumes, at Rs. 7 8 each. All these were published during the first quarter of the current year.

THE VASSA. To-day, we are on the eve of the Full Moon of Waso, and, ere this issue leaves the press, we shall have entered well into our lenten season. As will

be seen from the proceedings of the last committee meeting preparations are being made for a gathering of members of the Y.M.B.A. to observe the *Upasatha-sila* on the opening day of Lent, which fittingly is a general public holiday in Burma. We hope there may be few, if any, Buddhists, who, being in good health and at liberty, will fail to celebrate the occasion in a proper manner, with thoughts entirely centred on the serious problems of life in regard to a future state. Later on, for a great many of us, there will be but scanty opportunity for keeping the sabbath and, sad to say, with the great majority of modern Burman Buddhists, the *wa* period is not different from the rest of the year. Can we not do something, take up some duty or relinquish some usual indulgence, in order to mark off this season from the others? There are people who do this. One takes up a particular study or other religious duty; another forswears for the three months his usual diet of meat or some luxury. In themselves, these do not seem productive of much good, but it must be admitted that they are excellent methods of self-discipline, and also serve to remind one of one's duty to religion.

ARCHAEOLOGY. The public has lately been pleased to see that Government is more eager than hitherto to encourage Education in this province. Last year, we men-

tioned the handsome prizes offered to civilians for proficiency in Pali, and recently there have been announced a number of new Scholarships open to young men desirous of studying Medicine, Forestry, Mining, Engineering, etc., in addition to those previously existing. But the Scholarship which we, as Buddhists, have hailed with the greatest delight, is the Archaeological Scholarship of Rs. 100 per mensem for one year open to graduates who possess a sound knowledge of Burmese and Pali. The scholar will, we understand, be attached to the office of the Government Archaeologist, and if his abilities are found satisfactory his stipend may be raised to Rs. 150 and extended for a further period of two years. Archaeology, in this province means Buddhist Archaeology and we are naturally pleased that our ancient remains are far from being neglected and that they will, in the future, be better looked after, because more and more intelligent persons will gradually be attracted towards the subject.

THE ANNUAL REPORT OF THE INDIAN HUMANITARIAN LEAGUE. The annual report of the Indian Humanitarian League, says one of the subjects for discussion at a public meeting held at the Westminster Palace, London, S.W., on the 29th ultimo, "shows a steady improvement in various fields of humanitarian work,"

to quote the words of Sir Henry Cotton, M.P. K.C.S.I., C.I.E., who presided. After complimenting the indefatigable Honorary Secretary on the success of his efforts to ameliorate the Indian penal laws, the Member for Nottingham referred to the Indian Whipping Act, for which humanitarians have to thank Lord Morley, rather than the Officials on the spot. This great measure of reform, said Sir Henry, restricts the

power of inflicting corporal punishment to the first-class Magistrates, and lessens the number of offences which may be so punished; it also limits the number of lashes in the case of juveniles. But it is clear that nothing would have been done but for the activity of the Indian Humanitarian League and the widespread distribution of Sir Henry Cotton's pamphlet on "Corporal Punishment in India," and other literature on the subject by Mr. Henry S. Salt and Mr. Joseph Collinson, to say nothing of innumerable letters and Resolutions published in the Press. By the death of Sir James Mathew, the great humanitarian judge, the cause of prison reform has lost one of its most distinguished supporters. New pamphlets on "The Death Penalty" by Mrs. H. Bradlaugh Bonner, and "Whipping in India," by Mr. Hiralal Chakravarti, were published during the year. The League, says the *Egyptian Standard*, "deserves the hearty support of all human well-wishers." Subscriptions should be made payable to the Honorary Treasurer, Mr. Ernest Bell, M. A. For pamphlets, leaflets, and all information apply to Mr. Joseph Collinson, Honorary Secretary, 53 Chancery Lane, W. C., London.

"What did the Lord Buddha teach?" is the title of an address delivered at a Convention of Religious held at the Town Hall, Calcutta, on April 9, 1909, by The Anagārika H. Dharmapala, Buddhist Missionary and General Secretary of the Maha Bodhi Society. It is now issued in pamphlet form, at four annas a copy. (Maha Bodhi Office: 41, Baniapooker Lane, Calcutta). The first four chapters give a condensed account of the Blessed One up to the supreme moment when the Abhisambodhi was attained, and the next two are taken up with the principle doctrines enunciated by Him, beginning with the Dhamma-cakka-ppavattana Sutta. There are also short essays on "Buddhism and Caste," "The God idea in Buddhism," and the tolerant spirit of Buddhism." We know of no other work which gives in such compact form and simple language a clear idea of the outlines of our Faith, and gladly recommend this little volume to our English-speaking co-religionists. *B. Buddhist.*

For the purpose of raising funds to educate Indian girls resident in London an interesting entertainment was given on June 28th in the Jehangir Hall of the Imperial Institute. It consisted of Indian tableaux vivant's including scenes from the life of Buddha (taken from Sir Edwin Arnold's "Light of Asia" and the Story of Sita (from Romesh Chunder Dutt's translation of the Ramayana.) All the performers were Indian ladies and gentlemen and although they had no other setting than red plush curtains and palms they managed, with their gorgeous costumes and picturesque grouping to convey to the modern audience something of the romantic mysticism of the East. The tableau wherein Buddha hears the call to preach and renounces his princely career was particularly impressive.

The tableaux closed with the scene representing the worship of Buddha—turbaned men and richly-dressed women salaaming to the ground while from behind the red plush curtains came the sound of muted violins and the beating of tom-toms.

PROGRESS OF
CHINA.

The progress of China is evidenced by the greatly improved post-office, the establishment of railways, the promotion of newspapers and many other developments, that have taken place in recent years. But the aristocracy of China are not anxious to part with their privileges or powers and there are still some who endeavour to keep up the old methods. A good instance of such a man is given in a communication received by the *Times* from Manchuria. A Governor was sent lately from Peking to Mukden who is a Manchu of the old school detesting Westerners and all their ways. Shortly after his installation he called the members of the Civil Service together and addressed them as follows:—"As far as I can see there are too many of you officials; you are too highly paid, and don't work hard enough. I mean to dismiss half of you, and reduce the pay of the rest. I observe that many of you wear silk robes and ride in broughams or other new-fangled conveyances, which you ought not to be able to do on your salaries. Now, in future, be careful! Wear cotton and ride in sedans, or you will be dismissed. If I should make a mistake in my policy you are enjoined by me to speak up, and tell me frankly how I have erred. I have nothing further to say on this occasion except that if I catch any of you tripping, by—I'll have his head off! Now go home and think of what you have heard, for I mean it."

A REMARKABLE
LETTER.

A remarkable letter appears in the *Times* on the present situation in India. The writer takes rather too pessimistic a view of current affairs, but there are in his contribution a few flashes of good sense which cannot be valued too highly. He writes:—"The Indian official, unaccustomed to the prompt and free exchange of opinions customary in public life at home, is inclined to resent criticism from Indian public men, merely because it is criticism. They should school themselves to recognise that Indian politician has every right to speak his mind boldly, and they should encourage the frankest discussion of all measures." And again:—"The more one studies Indian affairs, the more one is driven to the conclusion that many of our difficulties are due to the fact that we have never made up our minds as to our purpose there. The civilian now-a-days is perplexed and puzzled. He sees the conflict of the rival ideas, the one that we are in India for the good of the people, and the other that we are there primarily for our own good. He finds it difficult to reconcile the two schools of thought, and his way of life is thereby made uncertain."

RAMAKRISHNA BALAKRISHNA
IN EASY HINDI.

Mahamahopādhyāya Sudhākara Dvivedi has written the story of Rāma in Hindi prose style. He insists that if Hindi is ever to have a real national prose literature it must throw overboard all the Sanscritic lumber with which it is overloaded. Dr. Grierson has reviewed the work in the *Journal of the Royal Asiatic Society* of April, 1909. In the preface the Mahamahopādhyāya says "once upon a time people followed Sankara's, Rāmānuja's, or Sridhara's interpretation of the Bhagavad-Gītā, but now they look upon these as insipid, and follow that of Mrs. Besant."

A GERMAN EXPEDITION
TO TURFAN IN CHINESE
TURKESTAN.

The importance of the archæological discoveries and the literary results obtained by this expedition—amongst which the recognition by F. W. K. Muller of certain MSS. written in a variety of the Estrangelo character as remains of the long lost literature of the Manichæans and the discovery by Professor Pischel of portions of the Sanscrit Canon of the Buddhists, deserve particular attention—at once brought the Orientalists to the front: a committee was formed at Berlin by Prof. Pischel, consisting of such scholars as Sachau, Harnack, Muller, Hartmann, Foy, Grunwedel, and others. The expedition started under the leadership of A. V. Le Coq in September 1904. Mr. Le Coq writes in the *Journal of the Royal Asiatic Society*, April, 1909: "Of the large square, formerly domed buildings, on the east of these halls, one contained a number of skeletons, some of them still recognizable by their tattered garments as the remains of Buddhist monks. These unfortunates had evidently been slain and piled up in this vault by some ruthless intruder, the same no doubt, to whom the wholesale destruction of the ancient MSS. must be ascribed. . . . In this complex of ruins we further found a number of Manichæan and Buddhistic temple or votive flags. Amongst the Buddhist pictures the large and very finely painted head of a Bodhisatva claims particular attention; other fragments show the head of an eleven-headed Avalokiteswara, the figured of worshipping Bodhisatvas, parts of large Buddha figures, Kinnaras, scenes from Buddhist hells, and flower ornaments. Many of these fragments are exquisitely painted and most harmonious in the choice of the colours employed. The Buddhist style of painting, on the other hand, while owing its existence to Græco-Roman art as developed in Gandhâra, has never—no matter how much it may have been influenced by Manichæan or other Persian art in Central Asia—lost its distinctive Indian impress; it remains foreign to us of the West, however much we may admire both its execution and its sentiment. . . . On the entrance to the left wing of the corridor twelve Indian monks are depicted, having their names inscribed in Brahmi letters over their heads. They wear yellow robes. . . . From the extensive ruins on the eastern shore of the rivulet I obtained, after most arduous labours, a wonderful hoard of ancient manuscripts. Most plentiful were Chinese Buddhist texts, some of which are dated (eighth century.)

Such is the Tibetan title of a work, which in
PAG SAM JON ZANG. Part I. contains the History of the Rise, Pro-
(DPAG BSAM ZJON BZAN). gress, and Downfall of Buddhism in India. It
has been edited by the indefatigable scholar and
Tibetan explorer, Rai Bahadur Sarat Chandra Das, C. I. E., Calcutta.
The author of the Tibetan work is Sumpa Khan-Po Yese Pal Jor, who
was born in 1702 and died in 1775. He was a Tibetan monk of great
learning who founded a number of monasteries in Tibet. He was
employed in China in revising all the Tibetan books of Buddhism extant
in that country, and was honoured for his great spiritual and intellectual
power. The work being in Tibetan only a very few can make use of its
contents, we therefore wish the Editor would give us soon a translation
thereof.

THE WOMEN'S UNIVERSITY.

The Women's University at Tokio is an embodiment of Japanese eclecticism. All that was found to be good and suitable in the Western system of education has been grafted upon the traditional native method of life; and the new woman of Japan is intended to be neither a drudge nor a dreaming, unpractical reader of novels. Attached to the University is a farm, where each student has a patch of ground allotted to her and a number of flower plants entrusted to her care. It is in the watching and growing of these flowers that the Japanese girl develops her taste for the beautiful and draws inspiration from nature. Besides literature and science and the fine arts the Japanese girl undergraduate is taught the rearing of poultry, cattle and horses; the student has to launder her own clothes by the most modern methods, to milk cows and to get dairy products sold. The education is at once literary and practical; but practical work does not mean needless drudgery.

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AND THE

UNITED BUDDHIST WORLD.



"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavaggā, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XVII.

SEPTEMBER, 2453 B. E.
1909 A. C.

No. 9.

Pataliputra.

HISTORY.

(Continued from the last Number.)

IDENTIFICATION OF THE MONUMENTS OF PATALIPUTRA.

The easiest way of identifying the local monuments, hitherto neglected, is to follow Fa Hian, who crossing the Ganges and going south a *yojana*, evidently the short *Magadhi* one, equivalent to 4 miles, reached the *Mahāyana* monastery, where he resided for three years. Since the great *Stupa*, the first one, erected by Dharmasoka, and other structures were close by, the village of Pāhādhi contains ruins corresponding to the description of the first Chinese pilgrim. The very and tall brick *Stupa*, known as Badha Pāhādhi, the southern most point of the elevated village, exactly corresponds to this first monument of Asoka. About a furlong and half north of this is another but smaller brick *Stupa*, which was evidently once sacred to the four past Buddhas. These two important points being thus determined, the other monuments, such as the *Mahāyana Vihāra*, the *Buddhapada Chapel*, and the *Jambudvipa pillar* with the mutilated Asoka inscription, as also the *Hinayana monastery* must lie buried under the extensive debris on which the two sister-villages stand. I have not yet excavated this site to discover the missing monuments.

300 or 400 paces to the north which bearing I propose to modify by turning a little to the west, was the town of Nili, where Asoka was born, and which he rebuilt along with an inscribed pillar. Hwen Tsiang calls this "the old palace." Now Kumrahar, where the tradition of Nanda Rae's palace still exists, and which was anciently known as Nemapur, Nili or Nilai and Nema showing the only difference of *l* and *m*,—two letters very close to each other and easily interchangeable in vulgar pronunciation, has yielded to me extensive remains of ancient buildings from 5 to 20 feet below the present ground level; and so I shall not be very far wrong, if I locate the "old palace" of Nili here; for just south, west and north-west of the village, I have exhumed innumerable fragments of an Asoka pillar or two generally ten feet below ground-level. Just north of Kumdahar is a large and ancient tank, known as Chaman Talas, the garden-tank literally; this must be the sacred pond, mentioned by the Chinese pilgrims. On the west of this tank are two mounds, large and small, the large a few hundred feet west of the small; one of these might be the Stupa adjoining the sacred pond. Close by was a large stone through, made by Asoka for feeding the priests; I have not yet been able to trace any vestige of it. H. Tsiang describes the tower or *stupa* as "a mass of heaped-up stones"; from which I conclude, that it had stone railings and figures. Several carved posts and a very interesting double image of Mayadevi, having her image on two faces of a post, of which the other two faces show two trees, have been discovered close by; and a carved coping stone, that once capped the railing, is still there, worshipped by the villagers.

On the north by the tower and the sacred tank was the hill or earth-prison, which I have reasons to believe was constructed by Kalasoka, the great grandson of Bimbisara, for Upagupta, the fourth patriarch, *Maha-sthavira*, who is said to have converted him here. This prison is described by Fa Hian as "a square enclosure with high walls"; the King devoted the Jailor to "plant in it all kinds of flowers and fruits," (to) make good ponds for bathing, make it grand and imposing in every way, as that men shall look to it with thirsting desire; make its gate strong and sure." (Legge). The Chaman Talao therefore appears to be a reminiscence of the tank of this prison-garden; and that determines its position about 500 feet towards the north, where are two small tanks. Here I exhumed an extensive building, and innumerable fragments, large and small, of an Asoka pillar. And since during Hioeun Tshang's visit, an inscribed pillar marked the site of the "Hell", the identification of the site is established beyond any doubt.

(To be Continued.)

List of Sinhalese Kings who Reigned in Ceylon.

From the "Mahavamsa."

- | | |
|---|---|
| 1 Vijaya 543 B. C.—505 B. C. | 33 Ilanaga A. C. 38—44 |
| 2 Upatissa (Regent) 505—504 | 34 Candamukha Siva 44—52 |
| 3 Panduvasa Deva 504—474 | 35 Yasalakatissa 52—60 |
| 4 Abhaya 474—454 | 36 Subha Raja 60—66 |
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| 6 Mutasiva 367—307 | 39 Gaja Bahu 113—135 |
| 7 Devanampiyatissa 307—267 | 40 Mahallaka Naga 135—141 |
| 8 Uttiya 267—257 | 41 Bhatika II. 141—165 |
| 9 Maha Siva 257—247 | 42 Kanitthatissa 165—193 |
| 10 Suratissa 247—237 | 43 Culanaga 193—195 |
| 11 Sena and Guttika (foreign
usurpers) 237—215 | 44 Kudda Naga 195—196 |
| 12 Asela 215—205 | 45 Srinaga I. 196—215 |
| 13 Elara (a Tamil usurper) 205
—161 | 46 Voharakatissa 215—237 |
| 14 Duttha Gamini 161—137 | 47 Abhayatissa 237—245 |
| 15 Saddhatissa 137—119 | 48 Sri Naga II. 245—247 |
| 16 Thullatthana 119 | 49 Vija II. 247—248 |
| 17 Lajjitissa 119—109 | 50 Sanghatissa 248—252 |
| 18 Khallata Naga 109—104 | 51 Siri Sanghabodhi I. 252—254 |
| 19 Vattagamini Abhaya 104—
103 | 52 Gotabhaya 254—267 |
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| 21 Vattagamini Abhaya 88—76 | 56 Jetthatissa 332—341 |
| 22 Mahatissa 76—62 | 57 Buddhadasa 341—370 |
| 23 Coranaga 62—50 | 58 Upatissa II. 370—412 |
| 24 Kudatissa 50—47 | 59 Mahanama 412—434 |
| 25 Anula 47—42 | 60 Sotthisena 434 |
| 26 Mahakalantissa 42—20 | 61 Chatta Gahaka 434 |
| 27 Bhatikabhaya 20—A. C. 9 | 62 Mittasena 435—436 |
| 28 Maha Dathiya A. C. 9—21 | 63 Pandu, Parinda, Khudda
Parinda, Tiritara, Dathiya,
Pithiya, Tamil Usurpers 463 |
| 29 Amandagamini Abhaya 21
—30 | 64 Dhatusena 463—479 |
| 30 Kanishanuttissa 30—33 | 65 Kassapa I. 1022 A. B., 479
A. C. |
| 31 Culabhayatissa 33—35 | 66 Moggallana, 1042 A. B.;
497 A. C. |
| 32 Sivali 35—38 | |
| Interregnum of 3 years | |

(To be Continued.)

A UNIQUE EVENT.

The Maha-Bodhi Society was founded by the Anagarika Dharmapala with the consent of the illustrious Maha Thero, the Pradhana Nayaka H. Sumangala, Lord Abbot of the Sacred Samantakuta, and Principal of the Vidyodaya College, Colombo, with the object of rescuing Buddha Gaya, and resuscitating the Dharma of the Tathagato, in the land of its birth. The Anagarika visited the holy spot at Buddha Gaya on the 22nd of January 1891, when he witnessed the painful neglect and the desecration of the most hallowed shrine in the Holyland of the Buddhists. In another two years the most unique celebration in the world's history, the Buddhists of Asia will be called on to celebrate in memory of the glorious event, which is unparalleled in the political and religious history of the world. The empire of Alexander faded into insignificance soon after his death, and his heroic life was cut off in the prime of his conquering career; Julius Caesar was assassinated, and other world-heroes, where are they? The Babylonian Empire, the Carthaginian Empire, the Roman Empire the Kingdoms of Assyria, the kingdom of the Pharaohs, where are they to-day?

Lofty and elevating is the "come and see" Doctrine of the Tathagato compared with the religions of the "Believe or be Damned" type of Religion. In it there is nothing else but compassion, pitying kindness to all, temperance, moderation in all things, and peace and bliss ending in the realization of the Nirvana on this earth, and in the eternal life of peace hereafter. And yet how few in Europe, America, and in India know of the glorious teachings of our Blessed Lord? It is said that there are four different "kolahala" battle cries of universal interest: the cakkavatti kolahala, the moneyya kolahala, the Buddha kolahala, and the kappa kolahala. Before a Buddha appears in India, a thousand years prior to his appearance, the gods of the celestial regions, go forth proclaiming that a thousand years hence a BUDDHA will appear and preach the Gospel of Nirvana Dhamma; and Asia for a thousand years was being prepared for the reception of the Buddha's Doctrine. Before the birth of the Bodhisat, the future BUDDHA, 25 centuries ago, there was darkness in the world, for there was no redeeming love. Scanning the pages of pre-Buddhistic history we find, instead of love, destruction of life, sacrifices of dumb animals to appease the "gods" of India, as well as of Arabia. What else did they want except blood? Purusamedha, assamedha, and gomedha, sacrifices were the common place occurrences in pre-Buddhist India. The gods were of two kinds, the he-gods, and the she-gods, who knew nothing of the laws of evolution and dissolution, and in their

ignorance believed that they could change the order of the cosmic process. Men with the instincts of savages are easily lulled to sleep by the sweet chantings of melodious songs, and the priests of theology hit on the plan of sing song chantings and rituals to dupe the muddle-headed. So long as man gets his sense pleasures satisfied he is prepared to believe any celestial monstrosity, and to do the slave's work at the bidding of the priestly class. In no country is religion sensualised so much as in India, where the people are, as a rule, ignorant, and the rich indolent and sceptical. The illiterate class is satisfied with rituals, ceremonies, animistic worship, willing to worship the Ganges, the Jamuna, the sun the moon, and to offer goats and buffaloes before the idols of demon-gods, and feed the priests in the hope of a future heaven. It is the same in European countries where the priests rule. Men are either credulous or sceptical, and the majority of the people are either half insane or indifferent. The savage instinct of appeasing to an invisible power is deeply rooted in man. Fear of death and the desire to escape punishment from the evils committed is inherent in the human being. Even kings are not free from this fear. The depositions of the Sultan of Turkey and the Shah of Persia are recent instances of the supremacy of Righteousness over Despotism and Sensualism. The gods of pagan religions desire for gold, silver, flowers, blood, and the priests have ritualized the ceremonies to fascinate and hypnotise the minds of the spectators. The gods have their desires and individual tastes and, like human beings, are caste ridden, and the priests take advantage of the weakness of human credulity. The result is that both priest and people bound by the fetters of selfhood, ritualism and doubts sink into the depths of Sansaric ignorance.

The teeming millions of India are under the yoke of the gods, numbering 333,000,000, and these have to be appeased, and the mills of the gods keep on grinding the illiterate millions to dust. The priests hold the reins of the gods, who do what the priests command. Terrorism, tyranny, despotism, sensual slavery, political chicanery, and unbounded egoism are the differentiating aspects of monotheistic religions. Where these thrive, love could not exist. Theism and theology, sensual pleasures and irreligion cannot bring happiness to mankind. There is only one Way, and that Way has been pointed by the great Tathagato. Man in his pride does not care to listen to the Tathagato's Message, which He delivered, opening the Gates of Immortality to all who wish to enter into the Kingdom of Nirvana. Of the Saviours of the world, He alone has made the most exalted self-abnegation, sacrificing himself life after life, for four asankheyya and a hundred thousand kalpas, for the sake of saving the world of 'gods and men'. The desire for the enjoyment of sense pleasures makes man egoistic. Selfhood influenced by ignorance does not let man to be free, and

the Gospel of Freedom is what man could not expect from the ecclesiastical slave dealer of ceremonial theology. Man should be taught the scientific principles of the cosmic process. Ignorance and selfishness now reign supreme. The plutocratic politician and the priest are responsible for existing misery and Ignorance of the community.

If there were ten good men, noble minded, unselfish, self-sacrificing, energetic, learned in science and philosophy, to devote their entire time for the good of the illiterate millions in India, it would be easy to lead them into the Path of Enlightenment. In ancient India the people were progressive, scepticism had become rampant, education was universally diffused, there were no sociological restrictions destroying the individuality of man, freedom was in the air, and discipline was enforced; and men were not bound by the fetters of superstitious fatalism and theological metaphysics. Political slavery was an unknown quantity in ancient Buddhist India, and men enjoyed freedom in abundance. They travelled freely, women were free, and were not under the demoralising influences of Persian sensualism. The purdah of the Persian had not invaded the environments of India's glorious womanhood. All that is un-Aryan came along with the Moslem conquest, and India slowly began to degenerate. The Tathagata Dhamma was a great and mighty force leading men in the path of moral rectitude, protecting them from the evil influences of ignoble sense pleasures, and from the errors of the caste ridden priests. So long as the Dharma was radiating its influence in the moral atmosphere of Aryan India, it acted like a protector from poisonous miasma of sacrificial priests. Men were then in earnest and they wished to be free, and the Tathagata Dharma was the foundation of progressive Enlightenment. It helped their individual development, and the priest's profession was looked down as something mean. Buddhism came to India not from any foreign land, it was a product of the soil, and the healthiest of all; but it was destroyed by the priests and prophets of monotheism nearly a thousand years ago. It is of melancholy interest to observe that the religion that gave Asia a civilisation is not found in its native soil; and semitic religions that are opposed absolutely to the Aryan spirit are thriving in India, while other lands are enjoying the beneficent effects of the noble Doctrine that was transplanted from India. And yet to-day it is from lands where Buddhism is flourishing that India is receiving help and encouragement. Buddhism can flourish only on soil that is not barren, and India before accepting Buddhism again should go through the school of elementary learning. The law of causality and individual progress do not depend on the priest's fiat, and the first thing necessary to emancipate the people is a scientific and purifying moral education as was found in the Buddhist period when India was the wonder of the world.

Will India again accept the Tathagato's Dharma? It is the ancient Religion of the soil, and the most powerful factor in the individualization of man as a human being. But the people must know the essentials of the Dharma as taught by the Lord. The 2,500 anniversary of the foundation of the Religion of Wisdom is approaching, and in the year of Christ, 1911, October, the great Celebration shall take place. It is important that Buddhists all over the world should take steps from now to make arrangements for the celebration thereof at the Deer Park, Benares, Migadawa, where the Blessed One promulgated the Dharma, 2498 years ago.

The last days of Ehelapola.

"The eldest son, Ehelapola Wijayasundara Wikkramasinha Chandrasekara Seneviratna Mudiyanse, was born about 1773 A.D. He was Disava of the Seven Korales in 1803 (Jud. Com. Diary, 10th May, 1819), and succeeded Migastenne as second Adigar in 1806, when about thirty-three years of age. The office of Disava of Seven Korales was then divided between Ehelapola and Molligoda, which greatly dissatisfied the people, for two Disavas required double services and duties. An insurrection ensued, which Pilima Talawwe suppressed. Ehelapola was Disava of Uva.

"Pilima Talawwe rebelled and was put to death in 1812. Ehelapola succeeded him as first Adigar, but the king was suspicious of him, from statements extorted from some of those who had been engaged in Pilima Talawwe's rebellion; on the occasion of the king's marriage, the king showed his ill-will to Ehelapola by calling his rich present mean and unworthy of acceptance.

"Ehelapola went to his Disavoni Sabaragamuwa, and when he was summoned in March, 1814, he refused to return (Jud. Com. Diary, 10th June, 1819).

"He corresponded with General Brownrigg for English aid, and he assembled his adherents in Sabaragamuwa to resist the king's authority. The king deprived him of his offices of Disava and of Adigar, which he conferred on Molligoda, and on the latter proceeding to suppress the rebellion, Ehelapola fled to Kalutara in May or June, 1814, and thence to Colombo. A large number of Ehelapola's followers were killed by Molligoda.

"Ehelapola's brother and nephew were put to death, and finally his wife (who was a Keppitipola Kumarihami) and children.

Ehelapola assisted the Governor in preparing for an invasion of the Kandyan kingdom. The mutilation and death by the king's orders of some British subjects gave an excuse for attacking the Kandyans.

"Ehelapola accompanied Major Hook's division, and at Hanwella the British officers dined with him as his guests. On 8th February, 1815, at Ganetenna, Molligoda Adigar surrendered himself to the English. He met Ehelapola, exclaiming that he was a ruined man; "What then am I," said Ehelapola, and both burst into tears.

"Kandy was occupied on the 14th February, 1815, and on the 18th February the king was taken prisoner in Upper Dumbara by a party of troops which was accompanied and led by Ehelapola.

On the 2nd March the Convention was held in the Audience Hall:—

The conference was conducted with great ceremony. Ehelapola, a remarkably fine, intelligent looking man, was the first who entered the Hall of the Palace. He was received with particular marks of respect by His Excellency, and seated on a chair at his right hand * * * Ehelapola, thought not officially engaged in the conference, appeared to take an interest in what was going on. His carriage was distinguished by a courtly address, politeness, and ease, and he appeared to be regarded by the assembled chiefs with a high degree of deference and respect.

"He signed the Proclamation of 1st May, 1815 (Col. Sec.'s M.S.S., vol. 521). He declared his intention of visiting Colombo on the king's birthday, 1815. He was to have the first rank.

"It has been assumed by many writers that Ehelapola's ambition was to be raised to the Kandyan throne by the help of the English troops. It is said that was his main object in persuading General Brownrigg to invade the country.

"I do not know that there is foundation for this, but if such was his policy, it may be that he was a more able statesman than the Englishmen with whom he had to deal.

"If Ehelapola had been raised to the throne as a king dependent on England, with a resident English garrison at once to support and to control him, the Kandyans might possibly have been spared the horrors of the insurrection of 1818 and the cruelty of its suppression by the English. The country might have flourished under a native ruler of no mean capacity, whose worst tendencies might have been corrected and his best fostered by English aid.

"The story of English rule in the Kandyan country during 1817 and 1818 cannot be related without shame. In 1819 hardly a member of the leading families, the heads of the people, remained alive; those whom the sword and the gun had spared, cholera and smallpox and privations had slain by hundreds.

"The subsequent efforts of Government to rule and assist its Kandyan subjects were, for very many years, only attempts begun and abandoned. Irrigation and education did not receive due attention. The descendants of the higher classes of the Kandyan times rapidly died out, the lower classes became ignorant and apathetic.

"If Ehelapola had reigned, much that must now be regretted might have been avoided, but fate decided otherwise, and Ehelapola died an exile in Mauritius.

"It is said that after the British accession he conducted himself with dignity. He declined official employment, preferring to live in retirement, and solicited the title of THE FRIEND OF THE BRITISH GOVERNMENT. He held the titular office of first Adigar. and by some he was called Deweni Rajjuruwo, which excited the suspicion of Sir Robert Brownrigg (Jud. Com., 22nd September, 1819). He married the widow of Migastenne, junior, Adigar, a daughter of Pilima Talawwe, and resided in Kandy in considerable state, and was regarded by the natives as the great chief of

the royal villages, and was styled Maduwe Gankara Lekam, but his usual designation was Maha Nilame. He had a high estimate of his own powers and position, and more than once asserted his power in a manner which alarmed the English authorities (Marshall, p. 166).

On 14th April, 1817, Godagama Vedarala complained to the Judicial Commissioner that he was flogged by Ehelapola Maha Nilame's orders, because he had said "Ehelapola having been round about Colombo and eaten beef with the English gentlemen has no more power than what he has in his own house now." While Ehelapola was partly courted, partly suspected by D'Oyly and the Governor, an insurrection broke out in Wellassa in October, 1817, which shortly afterwards spread to other Kandyan districts. Just at this time Ehelapola asserted his position in a manner which terrified and perplexed the Governor.

The Maha Nilame met Ratwatte Disava in the Matale District when he was on his way to pay his respects to the Governor. Ehelapola accused Ratwatte of having failed to pay him the honours due to him, and he disgraced him and deprived him of the insignia of his office, and Ratwatte's followers having fled, the Disava was found by the Governor helpless on the road. Shortly afterwards Ehelapola appeared at Nalanda in great state, with several elephants and 2,000 or 3,000 people, and apologized to the Governor for his conduct towards the Matale Disava. I suppose the Governor did not know what to do. Ehelapola was allowed to return to Kandy. But this state of matters could not last when Keppitipola's insurrection became a serious rising of the whole Kandyan people.

On the 2nd March, 1818, Ehelapola was arrested and taken as a prisoner to Colombo, on suspicion of his being disaffected towards the English. But even then the Government vacillated. In the Minute dated 7th March it was stated "Ehelapola Maha Nilame is removed for a time, because Government considers his presence here as detrimental to the public good, but it is not at all meant to charge him as a traitor."

Although no charge was ever made against him, he was never restored to liberty. He was kept a prisoner in Colombo until 1825, when he was banished to Mauritius. *Lawrie's Central Province Gazetteer.*

Celebration in Calcutta.

August 7, 1909.

BABU BHUPENDRA NATH BASU'S SPEECH.

GENTLEMEN.—We meet to-day to celebrate the fourth anniversary of the day when Bengal first awakened to a sense of her industrial weakness. The occasion was unique; a whole province had been protesting with passionate earnestness against Partition. More than a thousand meetings were held at which nearly every one in Bengal who at all understood the way in which the Partition of the province was going to effect the Bengalees, attended. Deputations on the Lieutenant-Governor, petitions, and memorials to the Lieutenant-Governor, the Viceroy and the Secretary of State were presented numerous and largely signed; a

petition was presented to Parliament containing more than forty thousand signatures, but all in vain. The only visible effect of the protest, of the lamentation in Bengal, was that without a word of previous warning, the Rajshahi Division which was not in the original scheme of the Partition was taken away from Bengal. That was the only response to the prayers and entreaties of a united people.

HOW THE MOVEMENT BEGAN.

The Government hurled a bolt from the blue. All of a sudden it published a resolution creating the new Province with Rajshahi thrown in. The Government was probably under the idea that the publication of the resolution in the "Gazette" would act as a charm and quiet all opposition. Otherwise there was no occasion for taking action when Parliament was in recess against the assurance of Mr. Brodrick, who had promised information to Parliament before the measure was carried through. Every effort had been made, every means tried to make the Government reconsider the question and they all failed; in fact they aggravated the injury that we apprehended. Then came the question as to how the situation might yet be saved. It was well-known that Lord Curzon's Government paid great deference to the Chambers of Commerce and the Bengalees turned to the merchants of Calcutta to come to their help in their extremity, but though many of them sympathized, they declined to help us. The gentlemen of England, the officials and non-officials, who represented the English rulers of India had turned a deaf ear to our prayers and it was sought to appeal to the working classes of England who were gaining in power in the Councils of the Empire. There was no time to lose and it was resolved to adopt a resolution which, it was hoped, would call pointed attention in England to the great grievance of the Bengalees. It was felt that to make the resolution effective, it would be idle to have it on paper only. The resolution was passed with much misgiving in our own community. The middle classes of Bengal, so long accustomed to the luxuries of foreign manufacture, would they be able to fore swear them in day? Where were the substitutes, even of a coarser make to be found? And the Anglo-Indian press, treated the resolution to a shower of contemptuous abuse. The despised and despicable Bengalee Babu attired from head to foot in a costume not a practice of which was produced in India, would he keep to the resolution passed at the Town Hall: Would he be able to make any impression on the labour of England? He might as well try to move the Himalayas as avoid the things he had for so long been accustomed to. This was the situation in 1905. The despair of a nation who felt themselves treated with contempt by the Government and the insolence of a powerful press reflecting, as it was believed, nonofficial opinion in India, and throwing out a challenge to the people that they would not be able to carry out the resolution which they had adopted in their utter helplessness. The Bengalees knew what difficulties they had to contend against, and when they were trying with the Puja celebration in front of them, to give effect to the resolution, came the grim determination of Government to put a stop to the movement.

The Government acted on such information as it possessed: it is on record from the reports of the various Divisional Commissioners that the Swadeshi movement helped the poor ryots to tide over the difficulties of

a lean year which followed ; it gave employment to thousands of Mohamedan weavers whom the looms of Manchester had thrown out of employment, it encouraged industries which were languishing and revived some which had died ; but the Police were reported against the agitation and that was enough for Government. The people discovered the great benefits which had accrued from the practical working of the resolution, and very soon what was intended merely as an instrument of political agitation became a national movement ; the result was so sudden and so marvellous that the exclusion was extended to all foreign goods though several German firms in Calcutta issued manifestos to the effect that they dealt only in German goods.

NOT HOSTILE TO GOVERNMENT.

There is a belief in certain quarters that the movement inaugurated on the 7th of August was a movement of hostility towards Government—a movement of hatred and race antipathy. I have pointed out how the movement began, and so far as it was a plank in the partition agitation, it was never a movement of hostility and disaffection towards Government, it was never intended to be, it was intended as an instrument to move the Government from its attitude of contemptuous apathy and the economic effect of it was so marked, that all foreign goods were sought to be avoided. If those who were responsible for the movement had desired that it should be purely and simply a political weapon. They would have taken good care to see that the exclusion was confined to the narrowest limits so that it might be an effective weapon of political offence ; they would not have excluded German sugar. Austrian woollens American leather and shoes in the category of exclusion. They went further ; they publicly proclaimed that all goods manufactured in India by Europe companies with European labour and largely with European capital should be treated as Swadeshi and should not be extended. Was this a sign of hostility or hatred ? The movement supplied the place of a protective tariff which India would certainly have adopted if she was at liberty to have her own fiscal system,

OUR OLD INDUSTRIES.

The history of Indian industries of their decline and decay, is not edifying reading. The present industrial movement is seeking to redress to some extent the mischief inflicted in the past. The story is well told in Mill's History of India, but it will bear quotation.

“ It is also a melancholy instance of the wrong done to India by the country on which she has become dependent. It was stated in evidence (in 1813) that the cotton and silk goods of India up to the period could be sold for a profit in the British market at a price from 50 to 60 per cent, lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 and 90 per cent, on their value or by positive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have been stopped in their outset, and could scarcely have been again set in motion, even by the power of steam. They were created by the sacrifice of Indian manufacture. Had India been independent she would have retaliated, would have imposed prohibitive

duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon without paying any duty, and the foreign manufacturers employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms."

The export trade was ruined in some cases by actual prohibition, in others by prohibitive duties. In 1813, Calcutta exported to London two millions sterling of cotton goods. In 1830, all this was gone and Calcutta imported two millions sterling of British cotton manufacture.

Let us take the duties which were imposed in the import of India manufactures into England in the year 1824. I shall take only some of the articles on which duty was levied.

Muslins	.. ..	37½ per cent.
Calicoes	.. ..	67½ "
Other cotton manufactures		50 "

The days when duties were imposed to kill Indian manufacturers are over, let us hope never to return. India is no longer the property of a private company, but part of a great empire which must be held together by equal justice. Our rulers have realized the necessity of developing and encouraging home industries. From the Viceroy who opened the Industrial Exhibition in Calcutta to District officers all evince a genuine desire to help Swadeshi industries; that this desire is real has been evidenced by many measures of Government, the latest of which is the recent resolution to purchase Government stores in India.

SWADESHI NO OFFENCE.

If Swadeshim is an offence then from the Viceroy downwards, there are many officers in high places, who are all guilty. I am aware there are men who say that Government Swadeshim is make-believe. Facts are sterner, however, than theories, and the recent resolution of the Government of India gives the lie to such an imputation: there is yet another class of critics who say that the Swadeshim of Government is all right, but the Swadeshim of the people, when it is preceded by a resolution to abstain from buying foreign goods is all wrong. From this view I venture to differ. We had become so greatly addicted to foreign things, foreign modes, foreign fashions that strong measures were necessary; the palaces of our princes were hung with cheap and intolerable daubs; these houses instead of displaying the artistic productions of their country displayed incongruous furnitures imported for some third-rate English shop.

LORD CURZON'S TESTIMONY.

We shall quote Lord Curzon as our witness.

"If Indian art, therefore, is to continue to flourish, or is to be revived, it can only be if the Indian chiefs and aristocracy and people of culture and high degree under take to patronise it. So long as they prefer to fill their places with flaming Brussels Carpet, with Tottenham

Court Road furniture, with cheap Italian mosaics, with French oleographs, with Austrian lustres and with German tissues and cheap brocades, I fear there is not much hope."

The middle classes also had completely succumbed: it was the poorer people who still held out against the temptation of the foreign importer and it was necessary just as in the case of the habitual drunkard to take the pledge. If exclusion of foreign goods was no offence, what was then that did offend. The answer will be given in the words "that it was the method of this exclusion," it was the adoption of the Irish policy of subjecting those who did not exclude to various difficulties. So far as the exclusion was sought to be carried out by persuasion there could be no objection.

SOCIAL PRESSURE,

Then comes the question of social pressure. Would there be objection? Lord Salisbury said on a memorable occasion. "An unpopular man or his family to go mass. The congregation with one accord get up and walk out. Are you going to indict people for leaving church?" I need not refer to Sir Charles Russel's famous speech at the Parnell Commission. There would certainly be objections if force or violence was used. Life would not be worth living if in a civilized, community people were not allowed freedom of action when it brought no harm to others, and in all cases of forcible obstruction Government was bound to interfere. I shall not deny that there was over-zealousness in some cases. I may admit that there was the exuberance of youthful activities, in others, these could be easily checked and the easiest way of checking abuses would have been through the leaders of the people; but the Government would not demean itself by sending for the leaders; it had the police and criminal courts handy and there began a series of prosecutions of youths of respectable families, sometimes of elderly men which put a severe strain upon the feeling of the people towards Government already alienated by successive measures carried out in opposition to the people's will.

HOW ALIENATION BEGAN.

Youngmen of unblemished character and belonging to the respectable middle classes were flogged, whipped, sentenced to various terms of rigorous imprisonment for offences which in England would be thought nothing of. Then came the disgraceful scenes of Jamalpur in the district of Mymensing of Calcutta and lastly of the town of Mymensing where the police were guilty of outrages for which the people never obtained any hearing much less any redress. To these must be added the dispersal of the Conference at Barisal, the quartering of punitive police in remote countryside the swearing in of special constables and the free hand that was given to the Police. I say nothing of repressive legislation. The Government will fail to point to a single act of conciliation since the Partition of Bengal, the one idea was repression. The Government after all is composed of individuals and as Lord Morley has said "when men have the demon of a fixed idea in their cerebral convolutions, they easily fall victims to a devastating credulity" and the Police were not slow to seize their golden opportunity. Titles, promotions, rewards all were lavishly bestowed upon them and these were things which the

police were not likely to despise. Gentlemen, much has been said of the present unrest, the Government has apparently held the present agitation responsible for it. I am neither the apostle nor the advocate of a agitation, but as an observer of contemporary events, I may be permitted to say that the Government does not see the mote in its own eye. Will the Government frankly diagnose the reasons of the present attitude of the people towards itself, will those journalists who denounce the agitation bear with me for a moment. Will they point out a single measure of Government for the last 15 years which showed that the Government was at all anxious to advance the people? Let apart the question of advancement. Will the Government point out any large measures of legislation for the last 15 years which has not directly or indirectly tended to curtail the powers and liberties of the people? Take in Bengal the Calcutta Municipal Act. The people protested. As a protest 28 elected Commissioners resigned; the result of the protest was that Lord Curzon passed an Act which deprived the people of Calcutta of even the semblance of self-government. Take the Universities Act. The people are nowhere, the Government supreme. At every step, upon every measure where the people have fought they have not only been defeated, but the measures as passed has been in some cases worse than the measures as introduced. The official attitude has been, "we understand, what is good for the people; they do not and if they pretend it is so much the worse for them."

OFFICIAL ARROGANCE.

The attitude of Lord Curzon was reflected throughout the administration and the people became heart-sick. Mr. Lloyd George truly hit off the situation when he said on a recent occasion. "If Lord Curzon is going to try here the arrogance which was too much even for the gentle Hindu, we won't have his oriental manners." It is this attitude of arrogance permeating the whole administration that has caused the unrest. Sir Edward Baker has indicated the true remedy, while referring to the work of Government officers in future, he said—"they will have to resort to the more difficult arts of persuasion and conciliation in place of the easier method of autocracy. This is no small demand to make on the resources of a service whose training and traditions have hitherto led its members and others to work for the people not through the people or their representatives." The sooner they take this lesson to heart the better for all concerned. In maintaining that the industrial movement, even when supported by a resolution of exclusion or as it called "boycott" is not hostile to Government. I have strayed into showing what it is that has gradually led to the present situation till the climax was reached on the question of partition.

CO-OPERATION.

The Government is justified in calling upon the people to co-operate with them in the maintenance of law and order and we are bound to respond to the call, not only because we as subjects feel it our duty to support the Government in the maintenance of the primary principles of any Government, but also because we feel that the present Government with all its aloofness, its distance and alas! shall I say, its arrogance, is the only Government under which India can rise to a full

consciousness of her potentiality—the only Government which seeks to hold the balance even between her contending creeds and nationalities, the only Government which has stimulated intellectual progress and throws no obstacle in the path of social movement, the only Government which has given to us the ideal of an Indian nation, the only Government which, so far as we can see, makes the realization of that ideal possible. We are all willing to co-operate in the smooth and progressive work of a Government such as this, but there can be no co-operation unless there is perfect mutual understanding and sympathy.

SYMPATHY.

We have heard much of late of sympathy. The Prince of Wales and the Secretary of State have emphasized the need of it : in what lies may it be asked, the sympathy of Government ? Edmund Burke says that sympathy in the case of Government consists in giving the people what they want, in removing what they did not want. Judged by this test where is the evidence of sympathy ? We cry for bread, we get stones : we ask, in the case of the Calcutta Municipal Act, for greater powers than Sir Alexander Mackenzie had provided for in his Bill and Lord Curzen straightway reduced the number of elected Commissioners by half. We ask for greater representation on the University, we get the Convocation speech ; we asked for the reversal of partition, then only threatened and we lose the Rajshahi division. We ask for the larger employment of Indians and we are told that the Proclamation of the Queen was a piece of pettifoggish jugglery.

MORLEY AND MINTO.

Lord Morley and Lord Minto have changed much of this : two Indians to-day are members of the highest Executive Council, one of the Supreme Council. Only four years ago the whole country would have gone into wild hysterics of joy over these appointments, now they pass practically unheeded ; they have come too late—too late are the words writ large on the Irish policy of British rule. Too late, I am afraid, are also the words which threaten to cover the beneficent measures of Indian reform. Will the Government have the courage to look facts in the face, to see that until the partition of Bengal is not reconsidered, there is hardly any hope of contentment. The official cry is that nobody is the worse for partition. Government goes on just the same as before. They may not arrogate to themselves the inscrutable ways of providence. In half a minute a whole country-side is laid low, a whole province overwhelmed, but the sun shines and the stars twinkle and the moon floods the land with her effulgence, though the light shines over buried homes, buried hearts and buried hopes. Like providence they cannot draw the sponge over the slate ; the hearts though buried are not dead ; the hopes though buried are not crushed. The declarations of ministers do not alter the situation. Time moves and the world moves, such declarations notwithstanding.

THE KING'S MESSAGE.

The King only the other day delivered a noble message to his Indian subjects "If errors have occurred the agents of my Government have spared no pains and no self-sacrifice to correct them ; if abuses have

been proved, vigorous hands have laboured to apply a remedy." Lord Macdonnell, the greatest living Indian authority, has said "that partition is the greatest blunder committed since the beginning of British rule." These are not vain and idle words. Lord Morley has admitted the error of the measure. Will the King's gracious message remain a dead letter? Will His subjects in India think of it as words—mere words? There was discontent in the Punjab and the colonisation Bill was withdrawn. Has the prestige of Government suffered in any way? The Partition is felt to be a grievance and the grievance is felt all the more keenly because the people were treated with a degree of arrogant contempt hardly exceeded in the annals of autocracy; we are willing to co-operate, we are anxious to co-operate, but make it possible for us. Enable us to tell the people that the Government is prepared to listen and you will see the marvellous effect. The memories of the past will melt away like the moving shadow of an eclipse and India will burst into the sudden light and contentment.

LAW AND ORDER.

It will strengthen the hands of the loyal and the well affected and will remove the hold of the disloyal and disaffected. But though the attitude of Government makes our course difficult we must still, as law abiding citizens do our level best for the maintenance of law and order. for it must be obvious to all, to the meanest understanding that no settled Government can yield to intimidation or physical pressure. The whole country is vitally interested in the maintenance of law and order, and whatever may be the merits of the question for the moment, the whole country will rise in support of Government. In the face of a common danger differences will be forgotten and the Government and the people must be found and will be found to be working together. It is no use for the youthful mind to seek martyrdom in assassination. It will achieve nothing and history will look upon the crime with abhorrence. I should have been content if that was all. Every blow struck takes away from us the sympathies of thousands of English people, and we cannot afford to loose the sympathy of one. Every blow struck sets the civilized world against us. Every blow throws us back on the road to progress, every blow strengthens the autocratic Government which we seek to improve and every blow retards by years the realization of Indian aspirations and Indian ideals. It is not the suicide who is the martyr, but the man who, faces and stands difficulties. It is not the political assassin who is the hero, but one who works silently and leaves to the forces of time to remove the difficulties which surmount and threaten him. There is no short cut to political freedom, no royal road through assassination. It is silent and steady work, it is patience and perseverance, which will bring you to your goal. Develop the best that is in you, morally and intellectually apply yourselves to arts and industries, remove the social disabilities, ameliorate the condition of the degraded, knock off the fetters of caste, humanize the restraints of customs, widen the bounds of creed and your political enfranchisement is sure to follow as day follows night. Stiffen your muscles to swim across the tide to land on the shore in safety. Plunge into the unknown and you are lost, swept away in the current. Our religion, hoary in its ancient lore, teaches no lesson more forcibly than that out of sin can

come no good and disregard of the sanctions of morality and religion leads not to life, but to death. We must not make our minds a shadowy home of vagrant ideals and fugitive chimeras, but we must build on the bedrock of religion, of morality and of truth.

FACING BOTH WAYS.

Gentlemen, we have been accused of facing both ways : it has been said " whoever is not with us, is against us. " I do not complain. We do not belong to those who will see only evil in Government nor do we belong to those who will only see evil in popular agitation. Our principle has been, we must support and co-operate with Government *whenever we can*, we must oppose *whenever we must*. It is necessary for me to repeat and reiterate that the movement we have met to celebrate has no reference to our attitude towards Government itself ? We do not believe in holding aloof because in some particular instance Government has gone against us : we can no more ignore it than we can ignore the sun ; our attitude should rather be to associate ourselves with Government, so that we may convince it of its error ; we cannot dissociate ourselves even if we tried. The upper and middle classes of Bengal would go in one single day, if we did. The resolution we pass to-day is to keep it before the Government and the British public that we in Bengal have still a grievance on the question of partition : that it is not a dying flame, we find ourselves in a difficult position : if we keep quiet we are taken to have acquiesced in the partition of our province. If we agitate, we are disloyal and disaffected. I am reminded of the trial of the witches of old who were flung into the water ; if they sank they proved themselves innocent, if they floated, they were guilty and were burnt at the stake. Our prayer is that Government will release us from this position. We know it can, we hope it will. And in this connection, I take the liberty to address a few words to the journals who give us advice. Such advice we must frankly and thankfully consider. Some of them have done us great service in the past—have been to us of the greatest use in the up-lifting of the nation. Others again have not been very considerate: May I appeal to them—to friendly and hostile critics alike, that if they wish us to follow their advice, let there be no element of rancour or contempt—we may honestly take opposite view—the world has room enough for us all."

Digest of the Majjhima Nikaya.

(Continued from the last Number.)

11. CULASIHA NADA SUTTA.

සුලසිහනද සුත්ත.

Savatthi. The Exalted One addressing the Bhikkhus said that only within the Noble Eight Fold Path are saints (Samanas) to be found, and that foreign faiths are devoid of true (Samanas) Saints. The heretics of other faiths (Añña titthiyas) may say that there is no difference between the (Sakya puttīyas) disciples of Sakya and themselves; but the differences of the two *ditthīs*—Bhava and Vibhava—are not known to them.

Other Samanas may comprehend the Kāmapādana, not the three remaining Dīṭṭhi, Silabbata, and the attavāda; or they may comprehend the Kāma and Dīṭṭhi; or they may comprehend the Kama, Dīṭṭhi and Silabbata, never the Attavāda, or the heresy of a permanent personality. The comprehension of the heresy of Egoistic personality is only possible for the Omniscient Buddha. The beliefs on heretical doctrines ceases on the destruction of *Tanha*. On the foundation of *Tanhā* are the four (Upādanas) attachments, and on *Vedanā* (feeling) depend *Tanhā* (desire). *Tanha* depends on Contact. Contact depends on the six seats of consciousness; the latter depend on Name and form; on Name and form depend Consciousness, consciousness depends on the aggregation of mental states or Sankhāras, Sankhāras depend on Avijjā (Ignorance). When the Bhikkhu has been released of avijjā and gained wisdom, no more there is attachment for sensual delights, or for heretical beliefs, or for fanatical asceticism or for Egoism.

12. MAHA SIHA NADA SUTTA.

මහා සීහනාද සුත්ත.

Vesali. The Exalted One was staying in the Great Forest outside the city of Vesali with a retinue of Bhikkhus. Sunakkhatto, the Licchavi, slanders the Buddha in spreading the evil report that the Buddha does not show any super human power, that he preaches the doctrine, using the principles of logic and analysis. Sariputto who had been to receive food in the city, heard of Sunakkhatto's slanders and reported the same to the Exalted One. Whereupon the Tathagato elucidated His supreme greatness and categorically explained His superhuman attainments: viz the ten divine powers; the four great dominating qualifications, and His supremacy in the eight assemblies, viz, the Assembly of the Kshatriyas, the assembly of Brahmans, of householders, of the Sramanas, of the four Mahārājas, of the thirty three gods, of the Maras, and of the Brahma gods. He described the four states of embryonic development; the five states of existence, viz; Naraka, Animals, Spirit world, Human and Divine ending in the absolute happiness of Nirvana. He also described the fanatical habits of ascetics, and His experiences in the forest life in the different seasons, and of the different purifications of ascetics and Brahmans. At the conclusion of the Sutta Nāga Sāmālo expressed his admiration and the Sutta was named Lomahamsana pariyāya.

13. MAHA DUKKHAKKHANDHA SUTTA.

මහා දුක්ඛකුක්ඛන්ධ සුත්ත.

Sāvatthi. The Exalted One at Jetavana. Many Bhikkhus visited a certain monastic establishment of the heretics; and the heretics said:— That whatever doctrine the ascetic Gotama teaches that also is taught by them. The Exalted One explained the differences that are to be found in His doctrine and of the heretics of other faiths. (Añña Tīthiyas). The latter say that there is no difference. The Exalted One declared that there is not one among the Brahmas, Brahmans, and gods, that can explain the differentiations between Kāma, Rūpa, Vedanā; as well as the cause of exciting passions, their resultants and the way of renunciation by contemplating on the decaying nature of the human body.

14. CULA DUKKHAKHANDHA SUTTA.

මුල දුක්ඛකන්ධ සුත්ත.

Sakka Country. Kapilavatthu. The Exalted One was staying in Nigrodharāma. He taught the Sakyan prince, Mahānāmo on the miseries the man of the world has to experience and the pains that result from sensual pleasures. The miseries, anxieties, sufferings, quarrels and fights, between friends and relations are all due to their selfish propensities.

He related the conversation between himself and the Niganthas when He was at Rajagaha at the Gijja Kūṭa Rock. The Exalted One described the belief of Nigantas, and that they were wrong in thinking that King Bimbisara was enjoying all happiness. Only the happiness enjoyed by the Exalted One was absolute.

15. ANUMANA SUTTA.

අනුමාන සුත්ත.

Bhagga. Maha Moggallāna was staying at Sumsumāragiri in the Bhesa Kalā Vana. He exhorted the Bhikkhus to abstain from slander, evil speech, anger and other sinful tendencies and taught the way how to abstain therefrom by self analysis and self culture.

16. CETOKHILA SUTTA.

චෙතොඛිල සුත්ත.

Savatthi. The Exalted One at Jetavana preached to the Bhikkhus on the impurities of the mind. He taught the necessity of having faith on Buddha, Dhamma and Sangha; not to be sceptical in the fulfilment of the law and to lead a holy life, and not to show anger and not to incline towards the pleasures of the senses, either human or divine.

(This Sutta has been translated by Dr. Rhys Davids in the Sacred Books of the East, Vol.)

17. VANAPATTHA SUTTA.

වනපත්ථ සුත්ත.

Savatthi. The Exalted One preached to the Bhikkhus about the life of solitude in the forest. A Bhikkhu who could not, while living in the forest, concentrate his attention, who could not bring the heart into a state of quietude, who could not bring himself to reach the haven of Nirvana, should exhort himself that it is not for the sake of the four personal requisites that he has adopted the homeless life of a Bhikkhu. If by exertion he fails to reach the desired goal he should not remain in the forest, and if he does succeed he may remain therein all his life. Whatever place or individual where with the Bhikkhu associates, if it is not conducive to his higher development, he should abandon.

18. MADHUPINDIKA SUTTA.

මධු පිණ්ඩික සුත්ත.

Sakka Country. The Exalted One was staying in the monastery built by the Sakyan Prince Nigrodha at Kapila Vastu. Having taken His meals the Blessed One leaving the Monastery went to the Great Wood to spend the noon in solitude, and while sitting at the grove of Veluvalatthika, Dandapāni, the Sakya, with a staff in his hand came to Buddha and asked Him to enunciate the principles of His Religion. The Exalted One replied that he who abstains from discussions having freed himself from sensual

passions, freed himself from the fetter of scepticism, freed from egoistic desires, such a one is freed from the perceptions thereof, and such are the principles that He enunciates. Dandapāṇi, thereupon shaking his head, lolling his tongue, knitting his eyebrow and whirling his staff departed. Later on, the Exalted One leaving the Great wood arrived at the Nigrodha Monastery and reported the incident to the Bhikkhus. Having listened to the Buddha, the Bhikkhus approached the venerable Kaccāna and asked him to explain what the Buddha had enunciated. Whereupon the venerable Kaccāna expressing his incapacity to elucidate the Doctrine made the effort to describe the great power of the Tatagatho, and expounded the doctrine of the psychology of Truth. The Bhikkhus leaving Kaccāna again went to Buddha to have the discourse verified. The Exalted One having listened to the exposition praised Maha Kaccāna for his ability and at the suggestion of Ananda gave the name Madhupindaka to the Sutta.

19. DVEDHA VITAKKA SUTTA.

ද්වේධා විතක්ක සූත්තං.

Savatthi. The Exalted One exhorted the Bhikkhus on the Righteous and the Unrighteous Paths, and provoked them for superior actions. The Exalted One said that when he was as yet a Bodhisat, before he had gained the Buddha omniscience, how strenuously he exerted to renounce the lower passions of lust, hatred, cruelty, and to obtain the opposite Nibbana qualities of holiness, love and pity, and related his experiences how he had obtained the transcendental powers of Jhana. By the parable of the herd of deer he exhorted them to develop the higher faculties.

Jhāyatha Bhikkhave mā pamādattha
mā pacchā Vippatī sārino ahuvatta,
āyaṇ vo amhākam anusāsanāti.

20. VITAKKA SANTHANA SUTTA.

විතක්ක සන්තනා සූත්තං.

Savatthi. The Exalted One exhorted the Bhikkhus and said that if a Bhikkhu wishes to keep his thoughts in a sublime state such a one should take the five good impressions. For instance when a sinful idea (*Vitakka*) arises, the Bhikkhu should think that it is sinful, that it is producing great evil and is full of sorrow; and as a dead body is held in disgust so the Bhikkhu should abandon the sinful idea and create an impression that is good.

The Exalted One related the parable of the running man who thought that to walk was better than running, that to stand was better than walking, that to sit was better than standing, that lying down was better than sitting. Abandoning the difficult postures and adopting the pleasant postures, the Exalted One exhorted the Bhikkhus to abandon the bad impressions. The Exalted One adopting the simile of the wrestler exhorted the Bhikkhus to make the strenuous effort to abandon evil impressions.

21. KAKKACCUPAMA SUTTA.

කකකුපුපම සූත්තං.

Savatthi. The Exalted One preached to Moliya Phaggunā, who was in the habit of spending unusual hours with the Bhikkhus, who thereby became an object of slander. The Exalted One taught Phaggunā to practise gentleness, even when he is beaten by a stick or by hand. The

Exalted One advised the Bhikkhus to take only one meal (Ekāsana bhojanam bhujāma) as it is beneficial to one's health and frees one from disease. Just as the charioteer holding the reins by the left hand and the whip by the right hand guides the horse, so should the Bhikkhus advise others. The Bhikkhus were taught that a Bhikkhu who is a disciple of the Tathagato, should not show anger even if his body is cut to pieces. The Buddha told the story of Vedhikā, the house wife, who had an excellent reputation, in whose service was a maid-servant by the name of Kālī, who tried the patience of the lady by repeated disobedience. The latter rebuked her and later on used force and broke her head, thereby losing her previous reputation. By another parable the Exalted One taught the Bhikkhus to practise the spirit of forgiveness.

22. ALAGADDUPAMA SUTTA.

අලගද්දුපම සුත්ත.

Savatthi. Ariṭṭha Bhikkhu thinks evil of the religion of Buddha. The Exalted One condemned the heretical view of the Bhikkhu and explained that the Dhamma that the Buddha enunciates is one of absolute holiness. The Exalted One by the simile of the serpent which when unguardedly held by the tail will turn and sting, so the Dhamma when not properly comprehended by the Bhikkhu works for his own destruction. The Dhamma is compared to a canoe that is utilised only for the purpose of crossing the river. The Exalted One explained the six foundations of the Ego heresy, which produce sorrow and disappointment; and showed how good it is to look upon this body with disgust, in as much as it will help to realise the higher bliss of self abnegation. It is good to think "this body is not mine." The converted disciple thinks that the Skandhas have not in themselves an Ego. The Exalted One at great length elucidated the Dhamma, emphasising on the importance of disseminating it, in as much as it helps those who have faith in it to get into the path of wisdom and also those who show the least love to the Buddha to enter Heaven.

(To be continued.)

Education in Ceylon.

It was in the year of Christ 1815, that the Island of Ceylon went absolutely under British control. Into the history of British domination in Ceylon we do not want to enter, but it is good to see how much good or evil has been done after nearly a century of British rule. The Island was under the Buddhists without any foreign control, for nearly 2358 years. The Buddhist kings were not absolute rulers; they were elected by the people, and the people had the power to depose any sovereign who went against the wishes of the people. The Religion of the Buddha was supreme, and the Bhikkhus of the Maha Vihara Fraternity were held in the highest reverence by the reigning sovereign. It must not be forgotten that the reigning dynasty of the Island when the

great Thero Mahinda, the imperial Apostle of the Lord Buddha, came to the Island 2222 years ago, was of the House of the Royal Sakyas of Kapilavastu. The first prince who reigned in Ceylon was Vijaya's brother, Prince Sumitra of Sinhapura in Bengal. Panduvasadeva was a Kshatriya Prince, and he was elevated to the throne by the wishes of the Ministers of Vijaya in the year 584 B. C. This Prince married the daughter of Pandu, the Sakya Prince, who was a son of the Sakya Kshatriya Prince, Amitodana, a paternal uncle of the Buddha. The great dynasty of Ceylon began its origin from the union of Prince Panduvasadeva and Bhadda Kacchana, the Sakyan Princess. The queen gave birth to ten sons and one daughter, of whom, the eldest son was named Abhaya, and the youngest daughter, Chitra. Prince Panduvasadeva reigned at Vijitapura. The history of the Sinhalese people that began in the year of the Buddha's Parinirvana, that is 543 B. C., ended in the year of the Buddha 2358, or A. C. 1815. It is the history of a unique race whose glorious achievements are recorded in the Mahavansa.

British history began with the Norman conquest. The natives of the land now known as England were conquered by the Norman Duke, name William the Conqueror. The reigning King in Ceylon at the time of the Norman conquest of England was Vijaya Bahu, whose exploits are recorded in the Mahavansa, chapters LVIII, LIX. It was in this reign that the Cholians were utterly destroyed, and their king, says the Mahavansa, "having heard of the destruction of his hosts, sent not any more men to Lanka, saying, 'Now are the Sinhalese powerful'". The manifold deeds of great merit that this good king had done for the welfare of the people of Lanka are recorded in the sixtieth chapter of the "*Mahavansa*". The period that king Vijaya Bahu reigned was indeed a glorious one, and every Sinhalese who wishes to know what the Sinhalese were at the time of the Norman conquest of Britain, should read the aforesaid chapter in our history.

What a contrast do we see now in Ceylon, after nearly a hundred years of foreign dominion? The noble Religion that received the homage of the Kings of Ceylon is now ignored, the lands that were once the property of the Buddhist Church are now claimed by a Christian Government as Crown property, and the revenues of the Island that were in the time of the Sinhalese Kings devoted to the welfare and happiness of the people of the land are now being taken for the use of the Britishers. In the words of Jeremiah, the Sinhalese can say "our inheritance is turned to strangers, our houses to aliens; we are orphans and fatherless, our mothers are as widows; we have drunken our water for money; our wood is sold unto us; our necks are under persecution: we labour, and have no rest, our fathers have sinned,

and are not; and we have born their iniquities; servants have ruled over us: there is none that deliver us out of their hand; the joy of our heart is ceased; our dance is turned into mourning. "Lamentations, chap. 5.

Buddhism is absolutely ethical and psychological. Its fundamental principles advocate mercy, charity, strict temperance, perfect purity of mind and body, and complete submission to truth. It recognises no deity of the type of Jehovah, Allah, Vishnu, Brahma, Siva, or Krishna. The perfect embodiment of all the highest virtues that are attainable on this earth of sorrow is not to be found in either of these gods. All that is most noble and sublime are to be found embodied in the life of the great Teacher, the Buddha Gotamo. He inculcated lessons that are embodied in the principles of the Aryan code of Righteousness, called the Noble Eightfold Path. The Buddhist kings never gave the Aryan Sinhalese opium, arrack, whisky, and from the revenues of the land the people derived manifold advantages. Arts and crafts flourished, the men of valour found employment in the standing army, trade was in the hands of the people, education was the appanage of every Sinhalese child, the great Buddhist Church was supported by the kings and Buddhism was the state religion of the land.

The Report of the Ceylon Blue Book for 1908 is before us and our desire is to call the attention of the great British people of England to the methods of administration of the Government of Ceylon, which, if allowed, to continue, will end in the destruction of a historic race of Aryan people, who, for nearly eighty generations, have lived following the noble religion of the great Aryan Teacher, the Lord Buddha. The Sinhalese can look back with pardonable pride on their past history, for it is a glorious record of historical events, which are to-day verified by the convincing testimony of archaic monuments, stupendous in dimensions, constructed according to the most approved forms of aesthetic architecture, at a time when the ancestors of the present Britishers were living in a state of savagery, roaming in woods, in utter nakedness. When they were sold into slavery in the markets of Rome our ancestors were engaged in building mighty monuments at Anuradhapura, which are seen to-day in that ancient city, founded in the year 504 B. C.

Within the last sixty years the most noble, the most enlightened, the most philanthropic, the most cultured of all European races have been associating with the Aryan Sinhalese of Ceylon, and what do we see to-day as fruits of the tree planted by them? Drunkenness, poverty, increase of crime and increase of insanity; out of a population of 4,038,456 people and out of 1,622,766 children under 15 years old, only 224,503 receive the

elements of a vernacular education, and only 35,707 children receive the elements of a higher education in English schools! We feel sad when we think that so enlightened a people as the British are, following a policy which, if continued, for another five years, will see the end of a most noble race of people who fought for their independence from 1505 to 1819, and kept the Portuguese and the Dutch at bay. It was with a view of gaining full independence that the Sinhalese King invited the British to come to his help to drive out the Dutch from the maritime provinces of Ceylon. The Dutch and the Portuguese committed all kinds of diabolical atrocities during their stay in Ceylon; but they could not completely subdue the Sinhalese race.

The Britishers are giving the Aryan Sinhalese, poisons of opium and alcohol which are destructive for the continuance of the Sinhalese race. The Sinhalese people do not want political self government, their most noble religion is a spiritual self government, transcending the political principles of selfish statesmen and adventurous politicians. The Buddha was the greatest of all spiritual Democrats, and he taught the essentials of a higher form of self government of an individualistic type. His was a moral self government beyond the environments of human law. Our Lord taught the five Daily Rules of life:—not to destroy organic conscious life deliberately; not to take anything that belongs to another; not to commit adultery; not to speak untruths; not to take any kind of intoxicating drug or liquor. These five rules are for daily observance and are to be repeated every morning, as a pledge for their observance and in the evening, after the days work is over the devotee is expected to go through a self examination, so as to be sure that he has not violated them. Besides these five, there are the ten rules for the cultured man, viz.: not to kill, not to steal, not to indulge in sensuality, not to speak untruths, not to speak harsh words, not to speak words of discord, not to indulge in gossips and frivolous talk, not to covet other's things, not to show illwill, not to think or do anything which will produce evil to others or oneself. Moreover a Buddhist has to observe the positive laws of morality, which are ten, viz., charity in manifold ways; observing the rules of conduct (the five rules, the eight (*sila*) rules, and the ten (*sila*) rules); analytical reflection and meditation of one of the forty subjects of Karmayoga or Karmasthana; asking others to accept the results of the good deeds that one has done; receiving with a pleasant heart the good wishes of others engaged in doing good deeds; paying homage to the spiritually great, and to elders and parents; nursing the sick and helping the needy; preaching the Good Law of the Blessed One; hearing the Good Law of the Blessed One; keeping oneself perfect in the Faith of the Buddha, the Law and the Brotherhood. It is this sublime religion of Righteousness that the Sinhalese

people were taught to observe, and now they are confronted with a race of materialists who care no more for the observance of moral precepts than a Cuban bloodhound! What are they to do? We find that from the revenue for 1908, which amounts to Rs. 35,572,849, only the sum of Rs. 761,079 was spent for the vernacular education of a people who number 4,038,456, and for the higher education only the sum of Rs. 136,221 was spent in 1908. From the liquor traffic alone the British Government received in 1908, Rs. 7,777,187, from land sales in 1908 Rs. 1,024,130; from Government Railways Rs. 10,917,929 and from the Customs Rs. 8,993,111. The value of exports to Ceylon in 1908 reached the high figure of Rs. 122,175,900. From Great Britain goods to the value of Rs. 32,329,000 were brought into Ceylon, and from British India Rs. 54,137,900, and we pay to England annually under the heading "Military Contribution" Rs. 1,978,998; Pensions Rs. 1,508,539; to the Governor annually Rs. 181,519; to the Civil Service Rs. 824,537; to the Secretariat Rs. 347,644; to the Provincial Administrations Rs. 1,046,417; to the Settlement Officers Rs. 157,032; to the Survey Department Rs. 997,200; Customs Rs. 163,210; Post and Telegraphs Rs. 1,611,033; Forest Department Rs. 250,451; Police Department Rs. 1,118,962; to the Prisons Rs. 568,582; Medical Department Rs. 2,178,185.

The products of the Island are tea, cocoanut, plumbago, cinnamon, cocon, arecanuts, citronella oil, and rubber. Tea, cocoa and rubber yielded in 1908, Rs. 48,945,800; the total amount of exports in 1908 was Rs. 123,004,700. Tea, rubber and cocoa plantations are a monopoly of the European planters. The amount obtained therefrom goes to England and a very little for the payment of wages to the coolies of S. India. In Ceylon there are no technological schools, no manufacturing firms, no engineering college, no industrial schools, no agricultural training college, no no weaving schools where textile industries are taught. The amount spent for the higher education of the children of 4 millions of Ceylonese is less than the wages paid to the Governor. According to the Blue Book Report of 1908 "the total sum expended in grants to English Schools was Rs. 136,221," and the Governor's allowances for 1908 was Rs. 176,772!! The Report says "the total spent by Government on Vernacular education was Rs. 761,079, of which Rs. 301,750 was expended on Government schools and Rs. 459,328 on aided schools. This gives the cost to Government of education of a child in a Government school as Rs. 4 or 5s. 4d. per annum, and in an aided school as Rs. 3'08 or 4s. 1½d. per annum," p. 19. Out of a total revenue of Rs. 35,582,849 for 1908 raised in Ceylon the sons of the soil only received for their moral, intellectual and industrial improvement the stupendous sum of Rs. 807,300!!!

The Sinhalese Buddhists of Ceylon expect that England will do her duty.

NEWS AND NOTES.

The Revival of Indian Architecture and Fine Arts.

It is really a pity that educated Indians, specially those who are wealthy, have got their taste in making and furnishing houses so much modified that they would not go in for anything Indian. They will import every thing from England and consider our Indian articles as beneath notice. It is curious on the other hand to find that Europeans highly prize oriental articles to which they give an honourable place in their houses. We therefore make no excuse for giving the following items of advice by Mr. E. B. Havell who is doing so much to revive Indian Architecture and Fine Arts:—

I. Let every Indian, who builds a house or place, do honour to Indian art by employing Indian master-builders who have the knowledge of Indian architectural traditions contained in the *Silpa Sastras*. Let him in consultation with these master-builders, adopt these traditions to present day habits and requirements, as they have always been adopted in former times, bearing in mind that the fundamental principle of good art is that perfect fitness makes perfect beauty. Let good ornament be used, as far as means will allow, only to add to the beauty of suitable and good construction, never for the purpose of concealing ugliness, or defects, not for the sake of vulgar display. Good design and construction make all work artistic even if no ornament be added.

II. Let all furniture and decoration made for Indian houses, even chairs and such like furniture of European origin, be made distinctively Indian in design, not merely imitative of European forms: and let Indian dress be worn by Indians in Indian houses. So will you and your craftsmen develop from creative and constructive powers of thought.

III. To promote the national reverence for beauty in nature and in art, let it be considered a public duty to make the surroundings of schools and public buildings beautiful with flowers and trees and water.

IV. Let days be set apart as in Japan, for the national enjoyment and worship of beauty—days to celebrate the flowering of the lotus, or asoka tree, and for visiting places conspicuous for natural beauty.

V. Let religious festivals and political meetings be marked as much by the planting of fruit and flowering trees, for the public benefit as by prayers and vows and speech-making. If for every speech now made a tree were planted and made to grow, how much happier would India become! Will not the Industrial Section of the National Congress inaugurate an Arbor-Day for all India on the basis of one, two or three trees planted and made to grow, for every political speech delivered—the ratio to be determined by length of the speeches.

VI. Let the great events of national history and the moral teaching of the national epics, be impressed strongly on the minds of your children by concrete images painted on the walls of School and municipal buildings, instead of only by word impressions derived from books and oral teaching. But such pictures must be always painted by Indian artists, with Indian colours and in Indian way of artistic expression.

VII. Let the rich men of India show an intelligent interest in art not by collecting European pictures, but by taking care of the masterpieces of Indian art, and by reviving the old *chitrasala*, in which Indian subjects are painted on the walls by Indian artists in an Indian way.

Gem Mining in Ceylon.

Negotiations have just been concluded whereby a European Syndicate takes control of the sixteen best gem mines in Ceylon. The mines with gemming lands comprise 6,000 acres. The objects of the Syndicate are to make a market for Ceylon gems and bring the gems to a proper standard and market value. The mines up to the present have been managed by natives.

The Anagarika Dharmapala.

Since June 15th last the Anagarika is delivering regularly three lectures a week in English at the Saraswati Hall, Colombo, on Buddhism and the evil effects of materialism and also on Comparative Religion. The lectures are appreciated by the young men who have imbibed Western habits. We have to thank the firm of Messrs. H. Don Carolis & Sons for lending the hall free of charge. The Anagarika hopes to continue the missionary work for several months more.

Charles Darwin.

Cambridge has just celebrated the centenary of Charles Darwin's birth. The storm which followed the publication of the "Origin of Species" in the orthodox Christian world is thus described by Mr. Edward Clodd:—"Protestant and Catholic agreed in condemning it as 'an attempt to dethrone God,' as a 'huge imposture,' as 'tending to produce disbelief in the Bible and 'to do away with all idea of God,' and 'turning the Creator out of doors.' "Bishop Wilberforce's attack is the most famous item in all this ancient history."

Schopenhauer.

A writer in *Vanity Fair* points out that disbelief in Christianity had been set forth long before Darwin. He quotes from Schopenhauer's great work. "The world as Will and Idea," which was published in 1819—"I may mention here another fundamental error of Christianity, an error which cannot be explained away, and the mischievous consequences of which are obvious every day: I mean the unnatural distinction Christianity makes between man and the animal world, to which he really belongs. It sets up man as all-important, and looks upon animals as merely things. Brahmanism and Buddhism, on the other hand, true to the facts, recognise in a positive way that man is related to the whole of nature, and specially and principally, to animal nature, and in their systems man is always represented, by the theory of metempsychosis and otherwise, as closely connected with the animal world." The fact is that Truth has its vindicators in all ages and in all climes, and it must in the long run prevail against orthodoxy in all its hideous forms.

Indian Art.

Mr. Havell thus refers to the so-called influence of Greece on Indian sculpture and painting:—"Indian art was inspired by Indian nature, Indian philosophy and religious training, and no one, I imagine, would go so far as to say that all these were imported from the West. The little Greek or Græco-Roman art that came into India went there in the ordinary way of commercial and political intercourse, not as part of any intellectual or religious propaganda. And again:—"The universities of ancient India, like those of Taksashila, near the modern Peshawar, Nalanda in Bengal, and Sridhanya Kataka on the bank of the Krishna comprised schools of religious painting and sculpture; and in these great culture-centres of India, all foreign artistic ideas were gradually transformed by Indian thought, and nationalised." (Havell's "Indian Sculpture and Painting"). The recent discoveries near Peshawar will go far to confirm Mr. Havell's views.

Relics of the Buddha.

It is impossible to exaggerate the importance of the recent discovery of Lord Buddha's relics near Peshawar. The vandalism of the Pathan invaders not only wiped out many of the most valuable religious landmarks of latter day Hinduism and Buddhism, but obliterated all historical links which connected modern India with the past. It is due entirely to the intelligent interest, taken by our enlightened rulers, that traces of India's former glory have been from time to time rediscovered. I do not know if any great achievement stands to the credit of the Archaeological Department than the results of its researches near Peshawar. It is stated that the site was first indicated by a French *savant*, Mons. Foucher, about five years ago. That gentleman had no appliances for excavation, but the clue furnished by him has been energetically followed up by Mr Marshall, the present head of the Archaeological Department, to whom the credit of the recent discoveries is entirely due. The accounts which have been published about the remarkable casket which holds the mortal remains of the immortal Buddha show that it is of Grecian make. Hiuen Tshang, the Buddhist pilgrim from China who visited India in the seventh century of the Christian era, says that artists from Bactria were employed to paint the Buddhist monasteries during the time of Kanishka, the King of Gandhar (Candahar), about the first century after Christ.

Bodhicaryavatara.

Professor Louis de la Vallée Poussin, of Gand, has translated from Sanskrit into French Santideva's exquisite poem the Bodhicaryavatāra. According to the late Professor Bendall, Santideva flourished in the seventh century A.D. The poem is founded on the idea that the higher insight abolishes the distinction between "self" and "others," and the disciple can only secure his own victory over evil by whole-hearted devotion to the liberation of those around him. The poem is divided into nine cantos of very unequal lengths. It breathes an air mingled of strenuousness and compassion towards the sinful sufferers around and beneath, and of a lowly submission to the Buddhas above. A tremendous responsibility lies on him who thus devotes himself. "If

I do not accomplish the vow, I deceive all living beings;" freedom from distraction, therefore, and subjugation of all disturbing passions, are essential. Various systems of thought are reviewed and refuted. Theism is impaled on the dilemma that if God acts without desiring it, He is subordinate to some extraneous power; if he acts through desire, He is under its control and is not sovereign. . . . All students of the later Buddhism will feel deep gratitude to the translator for putting into their hands so precious a work of Buddhist piety. Not till Christian missionaries have thoroughly assimilated its spirit can they understand how great an obstacle the doctrine of eternal punishment without hope of permanent redemption, or even of temporary relief, perpetually places in their way." * * * * *

"It will be to the lasting shame of Christian sectarianism if the Buddhism that expresses itself thus remains estranged from the character and the message of Jesus Christ.—J. E. Carpenter in the Hibbert Journal, April, 1909.

Rev. U. Dhammaloka. U. Dhammaloka, President of the Burmah Buddhist Tract Society, the Irish Buddhist Bhikkhu arrived in Colombo on the 27th August last, and is now staying at the M. B. Hall, as the guest of the Mahā Bodhi Society. U. Dhammaloka will spend several months in Ceylon working for the welfare of the holy Religion of the Buddha. Of late the Christian Missionaries have been very busy in trying to convert the Sinhalese Buddhists to the Christian faith. Officials holding the highest position under British Government are in league with the Christian missionaries to undermine the ancient religion of the sacred isle. The principals of the Christian Colleges in Colombo, Kandy, and Galle are making every effort to pervert the minds of the young pupils entrusted by Buddhist parents to their care to teach them secular science and English literature. The Buddhist parents having confidence in the sincerity of these missionary educationalists never think of warning their children when attending Christian schools, but these missionaries actuated with selfish motives, and for their gods' glory poison the tender minds of the children against the religion of their fathers. Result, the children when they come out of the missionary school are no more Buddhists and many of them eventually have become drunkards. Many a Sinhalese boy has been lost for Buddhism through the stupidity of ignorant parents. To entrust a Buddhist boy to a Christian padre and expect him to refrain from perverting the child's mind, well you may entrust a kid to a tiger and ask him not to make a meal of it! In Kandy the daughters of the Kandyan Buddhist nobles are entrusted to lady missionaries, who have opened a Boarding School for the especial purpose of making the Kandyan daughters of Buddhist parents to accept Christianity, and the lady missionaries are reaping a rich harvest. The imbecile chiefs are so idiotic that after paying school fees and also for their boarding allow the lady missionaries to pervert the minds of their daughters! In no other land would such high handed methods be allowed, but the Kandyan Sinhalese are very timid that they would do anything to please the English officials. The brave heroes of Kandy fought hand

to hand with their European foes in Portuguese, Dutch and British times, but in 1817 and 1818 the British guns exterminated every Kandyan who took part in the Kandyan Revolt, and only the orphans and the feeble minded remained, and these trembled when they came in contact with the British. We say that the Kandyans are being made degenerates to-day by means of alcohol and opium. The British Government cares more for the revenues than for the welfare of the sons of the soil. We have to fight against the demon of opium, alcohol, and arrack. The people are daily becoming degenerates by indulging in these poisons. Christianity, and the British Government are the two forces that are working against our religious and moral progress. Christianity helps us to destroy our ancient inheritance and by giving us opium and alcohol the British Government helps the nation to take a downward path. We shall have to exert strenuously in fighting against the powers of darkness, and we hope we shall eventually win.

Egyptian Women.

It seems that the woman of Egypt, including members of the reigning family have imbibed the spirit of independence and have started a campaign to win for their sex the right to have a voice in choosing husbands, to put aside the veil which hides their beauty and to pass at will out of the doors of the harem, although their steps may lead to the precincts where men abound. We are told that there was recently a meeting in the Grand Opera House of upwards of 4000 women representing the cream of society. Speeches were made by Princess Aisha and others of prominence and a resolution demanding freedom from harem life, the abolition of the veil, permission to be in the society of men and the right to be courted were unanimously adopted and forwarded to the Khedive and his cabinet. Besides, a permanent organization has been formed and branches are being established throughout Egypt. The conservative Mahomedan press is sounding the alarm against an infusion of European ideas in the sanctity of the harem, but the Christians view the movement with favour.

The Way of the Britishers in Ceylon.

To show how conscientious are the Britishers who come to administer the island of Ceylon the following extract is reproduced from the "Central Province Gazetteer" by Archibald Campbell Lawrie, District Judge of Kandy from 1873 till 1892, Senior Puisne Justice of the Supreme Court of Ceylon, Vol. I, p 35.

"In 1840 Government sold 13,275 acres in Ambagamuwa, at five shillings an acre: to the Hon. W. O. Carr (Judge of the Supreme Court) and Captain Skinner (Commissioner of Roads 822 acres, the Governor Stewart Mackenzie 1120 acres, F. B. Norris (Surveyor General) and others 762 acres, George Turnour (Government Agent and Acting Colonial Secretary 2217 acres, H. Wright (District Judge, Kandy) and G. Bird 1751 acres, Sir R. Arbuthnot, (Commander of the Forces) and Capt. Winslow 855 acres, T. Oswin (District Judge) 545 acres, C. R. Buller (Government Agent) 764 acres, Captain Layard (on the Staff) and friends 2264 acres, P. E. Wodehouse (Govt. Agent and Asst. Colonial Secretary 2135 acres.

MANAGER'S NOTICE.

May we request earnestly our subscribers to remit their dues to the Journal for the several years they are in arrears. Our expenses are heavy, and it is impossible to increase the number of pages, and make the Journal otherwise useful, unless we get the support of our friends and subscribers. The Anagarika Dharmapala is making every kind of sacrifice to maintain it, and his individual efforts are insufficient to make the Journal a success. Needless to say that ours is the only Buddhist Journal that is trying to disseminate the teachings of our Lord in all English speaking countries. We may be permitted to say that unless the Buddhists of Japan, Siam and Burmah come forward to support the Journal it would be beyond the power of the Sinhalese Buddhists alone to increase its usefulness.

Subscribers who have not paid their dues since 1906, are requested to kindly remit their arrears on the receipt of this number. Christians are making stupendous efforts to diffuse a knowledge of their religion in Buddhist lands, and are spending millions of money in distributing literature on Christianity. The Foreign Bible Society of England and America are making strenuous efforts to increase the circulation of the Christian Bible in Buddhist lands. Why should not the Buddhists make a similar effort to spread the sublime teachings of the Blessed One? The Maha Bodhi Society has a clean record of honest work done since 1891, and it is making strenuous efforts to propagate Buddhism in foreign lands. The number of Buddhists in Ceylon is about two millions all told, and as they are a comparatively poor people, it is impossible to expect large contributions from them for a systematic propaganda. We ask Buddhists all over the world, who can read English to subscribe to the Maha Bodhi Journal, and to make a small sacrifice, and send us annually a contribution for the Buddhist Publication Fund. Remember the saying of our Lord that "*of all gifts the best is the gift of the DHAMMA.*" For forty five years the Blessed One gave the Dhamma ungrudgingly to all, and commanded His Bhikkhus to "preach the Dhamma for the welfare and happiness of the many, in compassion for the world." May this our appeal be generously responded to by all Buddhists and friends of Buddhism.

Maha-Bodhi Society, Colombo.

STATEMENT OF GENERAL INCOME AND EXPENDITURE FOR THE MONTH OF AUGUST, 1909.

INCOME.		Rs.		Cts.	
To Interest	..	166	66		
" Subscriptions of Members	..	51	00		
" Proceeds of Books sold	..	42	50		
" Donations	..				
Mr. D. N. Janis, Australia	1.00				
Anagarika H. Dharmapala	80.00				
" M. B. S. Hostel	..	81	00		
" T. C. Fernando	..	44	34		
"on a/c. "Buddhist Review"	..	1	00		
" M. B. S. Press	..	1160	65		
" Management of Schools	..	33	75		
" School fees and Contra Salaries	..				
Balance brought from last month	..	1580	90		
		36	48		
		Rs. 1617	38		
PAYMENTS.		Rs.		Cts.	
By Upkeep of Priests in India	..				
" M. B. S. Hostel Upkeep	..				
" Rents	..				
" M. B. S. Press	..				
Gas Engine	9.25				
Gas Light, two months	47.80				
" Management of Schools	..				
" Establishment	..				
" Book Agency Account sales	..				
Balance in hand..	..				
		Rs. 1617	38		
		1376	85		
		240	53		

E. S. JAYASINHA,
Accountant.

HARRY DIAS,
Secretary, M.B.S.

Colombo, 31 August, 1909.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XVII.

OCTOBER, 2453 B. E.
1909 A. C.

No. 10.

Pataliputra.

HISTORY.

(Continued from the last Number.)

IDENTIFICATION OF THE MONUMENTS OF PATALIPUTRA.

North of the old palace of Nili was a “large stone house,” which looked “outside like a great mountain, and within it many tens of feet wide,” that Asoka built for his half brother (?son) Mahendra, the recluse, whom he invited from the Gridhakuta mountain at Rajgriha to live here. The bearing from Kumrahâr leads me to look for this stone-house at the Dargah Arzâni, where were found several carved posts and figures. The Dargah stands on an extensive mound, on the north of which that part of the town is still known as Mahendru. If I read the north bearing as north-west, as assumed by Dr. Waddell, then philological evidence points to Bhiknâpâhâdhi, the hill of Bhikna (Bhikshuka) kinnar, as the like site, where Mahendra resided. Before the erection of the Nawab’s house, about 200 years ago, on this mound, there was an earthen model of a hill, which has now been removed down about 300 feet north-east. It is now worshipped as Bhikna Kumar; (now Kumar means a royal prince) hence the royal hermit. And as the model represents a hill with a causeway and a cave high up in a valley, it might be presumed that the mountain of Griddhakut was meant by the first artist, who made it, when the main structure decayed. I excavated the Bhiknapahadi, and exhumed some walls on the western face.

To the south-west of the old place there is a little mountain, in the crags and surrounding valleys of which are several tens of stone dwellings, that Asoka (? Kalasoka) Raja made for Upagupta

and other *Arhats*. There is no elevated spot or mound on the south-west of the palace of Nili (Kumrahar), unless I go to Bewa Dhih, a small mound about a mile, S. W. amidst the low fields, ancient bed of the Nairanjana and Sone. The former river still flows here towards the east during the rainy season. But the Bewa dhih is too small and low to serve the purpose of my identification. If the bearing of "south-west" be read as north-west or simply west, the description of the hill tallies with the mounds at Bahadurpur. The village stands on a somewhat serpentine mound, in the coil of which is a tank called kundwa (kunda), that opens towards the west. On the west of this, and beyond the very low fields, now filled with water, is another mound, which I excavated and brought to light several rooms of an ancient building. On the north and east of the main mound, the ground is very low, so low that there appears to be a deep ditch surrounding it on three sides at least. There are several stones, chiefly uncarved, are seen scattered here and elsewhere, especially around Rampur, on the north, which is now an island amidst a large expanse of water, slowly flowing towards the east. And between these two villages, a wooden drain about 12 feet below the flood level has been traced from the east of Bahadurpur to the south of Rampur.

To the south-west of the mountain of Mahendra, is a collection of five *stupas*, which, though ruinous, were still high, looking like little hills. If the Dargah is taken as this cave-hill, then Rampur will serve well for the identification; for this village stands on a long piece of high land, extending north to south, which might have accommodated the fine *stupas*, the last ones said to have been erected by Asoka "with exceptional grandeur." Some however held that they were the treasuries of King Nanda. If I take the bearing from Bhiknapahadi, then Sohanipur will be the right place; for here I have brought to light a number of ancient remains,—ancient buildings and an extensive terrace,—the famous bean palisade of Palibothra, and Buddhistic relics in stone, and fragments of an Asoka pillar.

I have not explored the country on the east and south of the town of Patna; and therefore the sites of the Kukkutarama, Ghanta (bell) stupa, and the Brahman's house have not yet been identified. The royal palace in the midst of the city, which Fa Hien describes in glowing terms, might have existed on the Dargah Arzani, if it does not turn out the hill of Mahendra. Otherwise, I shall have to search for it towards the east. Besides the above monuments, Hwen Tsiang mentions hundreds of monasteries, temples, and stupas, which he does not name. The many buildings, that I have traced and are not identified, might most probably come under them.

Sociological Ethics.

"Man is created to fight; he is perhaps best of all definable as a born soldier" says Carlyle. In the ideal state of society we shall see no more of any of the four kinds of war which Grotius distinguished. Each man's service of his fellows will be compatible with his own perfect freedom. The fundamental fact of sociology which constitutes the differentia of science, is that society is not an aggregate but an organism—not a heap of bricks, but those bricks built up into a building.

"A society of electrons constitutes an atom, a society of atoms a molecule, a society of molecules a living cell, a society of cells an individual organism, and a society of individuals a social organism."

"Life is no longer personal life but communal life. "Every man is free to do what he wills, provided he infringes not the equal freedom of any other man." The primitive idea of Justice is that of aggression and counter-aggression; if you have your fists free, I may hit you, for cannot you hit me back. The primitive notion, which is still found in the music-hall and in the music-hall type of mind, has nearly vanished, and there remains the great idea expressed above, which constitutes the ideal that selects, recognises, and mutually complements the partial truths expressed by absolute individualism and absolute collectivism." Dr. Saleeby.

The chief object of religious reformers should be to make people happy here and hereafter. Socrates who made an attempt to bring about a change in the hearts of the young people of Athens was found guilty and was condemned to death. Christ made a similar effort and he too failed, and he was hanged. In India Krishna made an attempt to introduce a new era of righteousness by killing the unrighteous, and he succeeded in destroying the righteous and the unrighteous as well as himself. Confucius did his best to introduce new laws to make the people happy, but having failed he left the country and died in exile. Mahammad was a reformer of the warrior type, and when he had failed to convert people to his own views he had recourse to fire and sword. Millions who had a faith in a better philosophy were put to death simply because they refused to accept the dogmas of the Arabian prophet. The best and the daring in the social organism in countries where Muhammad visited were made victims of his wrath, and his followers following Muhammad's example committed the most ghastly atrocities in places where they established their fiendish rule. Millions of Buddhists in Chinese Turk-estan, Candahar, Cashmere, and India were killed. To save people from going to an imaginary hell created by a phantom god, the followers of Muhammad and Jesus, tortured them first and then had them killed. Life on earth was made a hell.

Wherever the followers of Muhammad went they introduced slaughtering of innocent animals for food. The followers of Jesus went further, who introduced alcoholic intoxicants. Alcoholism and brutality are the daughters of Semitic religions. Fiendish in their nature, ignorant of the higher laws of sociology, the followers of the Semitic religion, committed the most despicable atrocities in countries invaded by them.

Of Buddha we could say that He was the only Teacher who looked to man's happiness here and hereafter from the spiritual and sociological standpoint. The Blessed One, the Great Physician, promulgated laws for the welfare and happiness of mankind for all times. The past, present and future was linked into one. He taught mercy, truth, purity, sobriety, altruism and all other virtues that are helpful for the progress of humanity. There was neither god nor man to arraign Him before a human judge, and there was none to injure or kill Him. He came to save people, and He saved them, and not a drop of blood had ever been shed in His name for propagating His religion. The consummation of life is the realization of Truth, and that which retards the growth of the highest virtues to realize Truth has been condemned by the Great Teacher.

Of all the harmful substances which act injuriously on the human organism there is nothing so vicious as alcohol, and knowing that man requires all the strength to fight the battle against his own lower nature, the Buddha prohibited intoxicants, as they are aids to crime, insanity, individual and racial degeneracy. And yet here we are in Ceylon confronted with all these evils, where for 2,300 years these abominations were unknown.

England violating all the ancient traditions of Ceylon is giving the Aryan Sinhalese opium, whisky, gin, brandy, arrack and other abominations. England all-powerful, the richest empire to-day, not contented with keeping the people in Ceylon in illiteracy, takes delight in getting the largest revenue from the sale of intoxicants. A Buddhist government would have the sense of shame to go against public opinion, but in Ceylon under a Christian administration there are 1,398,263 children who receive no education of any kind whatsoever. Children under 15 years in Ceylon number 1,622,766, and only 224,503 get an elementary vernacular education which cost the government annually Rs. 761,079. Over 7,770,000 Rupees the government received in 1908 by the sale of licenses for liquor. Poverty, insanity, crime and tuberculous consumption are on the increase. The administrators are deaf to the cries of the spiritual teachers who plead on behalf of the Sinhalese Buddhists to prohibit the sale of liquor in villages. Illiterate and ignorant of art and having nothing to do, the youth of the land are fast deteriorating into degeneracy. In other lands

the governments take a paternal interest and help the people to develop at the expense of government. Look at Japan, a noble Sovereign, full of solicitude doing everything for the welfare and happiness of his people.

The total revenue of Ceylon in 1908 amounted to Rs. 35,500,000, out of which for the education of the children of Ceylon in the higher arts and sciences only Rs. 581,824, including the salaries of the Director and his staff, were expended. The revenues of the land are spent on revenue producing works, and the people of the land are being slowly changed into a race of coolies. An ancient people, sons of noble ancestors, who lived in civilised simplicity, fit to be the associates of gods, a righteous people, of the Aryan stock, who fought for their inheritance to keep the island from the hands of pagan invaders for 2453 years, are to-day being slowly converted to take the place of the South Indian coolie to work in the estates of the civilised European.

"The Story of English rule in the Kandyan country during 1817 and 1818 cannot be related without shame. In 1819 hardly a member of leading families, the heads of the people remained alive; those whom the sword and the gun had spared, cholera and small-pox and privations had slain by hundreds." So says Mr. Justice Lawrie in his *Kandyan Gazetteer*, Vol. 1, p. 201.

BARODA.

We are in receipt of a copy of the Baroda Administration Report for the year ending 1908. The Report is printed on very good paper and neatly bound at the "Times Press" Bombay. The Minister of the State is Mr. Kersasp Rustamji Dadachanji, M.A., LL.B., who in submitting the Report writes "this is the last report that I shall submit to your Highness, and it is to me a matter of sincere satisfaction that I am able to record herein—what has now been a common feature of the administration—steady progress and efficiency in existing departments, careful recruitment of, and infusion of new blood into, the service and the creation of new institutions and spheres of administrative activity—all due to your personal interest and care and the energy, capacity and "devotion of your many enlightened and public spirited servants."

"The previous years laid the foundations of popular political institutions such as village and Local Boards and self governing Municipalities and of a large and beneficent industrial and agricultural policy. The year under report has witnessed their development. In the case of the former the coping stone has been laid in the establishment of the Legislative Council, which, if restricted

in certain particulars, is endowed with potentialities of administrative power which differentiate it from similar institutions elsewhere.

"Irrigation works and schemes, steadily pursued and executed and agricultural education and experiments and the diffusion of agricultural information are supplying aids and stimulus to the most important industry of the land, viz., agriculture."

The Report is divided into 14 chapters, 1st "General and Political", II. the Army, III. Legislative, IV. Judicial, V. Revenue A. VI. Joint Revenue, Sections B—E, VII. Land Settlement, VIII. Finance, IX. Education, X. Public Works, XI. Police, XII. Jails, XIII. Medical, XIV. Famine Relief.

The State of Baroda is divided into four distant blocks quite apart from each other. The Southern District of Naosari lies near the mouth of the Tapti river and is surrounded by British territory. To the North of the Narbada river is the Central District of Baroda in which the capital City is situated. Further up, and to the North of Ahmedabad, lies the District of Kadi, with several historic towns and important industries. And far to the West, in the Peninsula of Kathiawar, lie the tracts of land, isolated and separated from each other, which comprise the District of Amreli. The area of the State in round numbers is 8000 square miles, and the population is about 2 millions. Of this population 1546992 are Hindus. The Musulmans number 165,014, Tribes and castes low in civilization number 176250, the Jains number 48290, Parsees 8409 and Christians 7691. According to the Census of 1901 the population may be further classed thus according to occupation:—

Government Service	4.1 per cent.
Pasture and Agriculture	51.14
Personal services	4.98
Suppliers of materials	14.2
Commerce and Storage	3.5
Professions	2.86
Unskilled and non-agricultural labour	13.34
Independent of occupation	2.87

The Army.—Artillery 160, Cavalry 1582, Infantry 3217, the Band 117. The cost of maintaining the above force came up to Rs. 11,47,439. The annual contingent commutation money paid to the British Government was Rs. 4,09,849. The Legislative Council Rules mark an epoch in the legislative annals of the State. The total number of Councillors is fixed at 17.

Judicial.—Mr. Vasudev Gopal Bhandarkar, B.A., B.L.L.B., continued as Chief Justice during the year under report. Mr. Tyabji, Bar-at-law was the 2nd Judge, and Mr. K. V. Sarangpani, B.A., LL.B., held the post of 3rd Judge. In the year under report

there were 42 cases of murder, 27 culpable homicide, 202 of grievous hurt, 24 of rape, 42 of dacoity, 180 of robbery, 294 of house breaking and theft and 45 of forgery.

Income and Expenditure of the Civil and Criminal Courts.—Income Rs. 307951 Expenditure Rs. 388110.

Agricultural.—The Collection of Land Revenue depends upon rainfall and the state of crops. The crops are Rice, Bajri, Jowar, Wheat, other cereals, Pulses, Cotton, Opium, Tobacco, Sugar-cane, Oil-seeds and others. Bighas under cultivation 4067297.

Bullocks used for agricultural purposes 310333, buffaloes 5217, and for other purposes cows 193268, she-buffaloes 259306, horses 9109, ponies 1454, asses and mules 23494, sheep and goats 432147, Ploughs 145692, carts 65568 irrigational wells—kuchcha wells 17961, pucca wells 42124, tanks 893 for non-irrigational purposes, wells 10953, tanks 5855. A sum of Rs. 125988 was advanced for sinking wells. A sum of Rs. 286202 was advanced for purchasing plough bullocks, besides Rs. 74945 advanced for building houses, the purchases of seeds and manure, grass, etc. Owing to the untimely cessation of rains the crops greatly suffered in all the districts except Naosari and to alleviate the hardship of cultivators His Highness the Maharaja graciously issued timely orders for suspensions and remissions to the amount of Rs. 227100.

Religious and Charitable Institutions.—The number of Institutions under State Management was 49 and their total expenditure was Rs. 119661.

Court of Wards.—In order to have more efficient control over a number of boys whose education is neglected owing to a lack of supervision a boarding school has been started with Government help.

Excise Department.—The revenue for 1908 was Rs. 939348. Toddy shops opened for retail sale 1127.

Opium.—In 1907, 10987 acres were under poppy cultivation, but in 1908 only 2744 acres were cultivated. In 1908, 227263 lbs. of opium were sold at Bombay, and 30450 lbs. were sent to the local depots for local consumption! Amount realized locally was Rs. 352,383, and by the sale proceeds at Bombay the amount realized was Rs. 2,164,647. Profits locally amount to Rs. 233,337, and by the Bombay sales Rs. 266,234,

Salt. As mentioned in the previous report the manufacture of salt by Government in Kodinar was discontinued and to induce Ryots to engage in this trade free permission has been granted to them to import salt from Okhamandal for local consumption in Kodinar. This has caused some loss to the State, but it is amply

compensated for in the encouragement to trade that results there from and the advantages of a free gift of one of the necessities of life to the poor people.

Sericulture.—During the year 48 high caste boys and 39 Kali Paraj students received instruction in sericulture. Eri-silk culture is also attracting popular attention.

Industries.—During the year nine new concerns were opened with an authorised capital of Rs. 3,596,000. The total number of joint stock companies registered during the last two years is 15 at an aggregate capital of Rs. 4,306,000 and affords a gratifying proof that the liberal and consistent encouragement to Industries, which is now a part of the policy of the state is being increasingly appreciated, and inspires, in conjunction with improvements in the general administration, confidence in the investing public.

Industries are Chrome leather tanning, Mining, Pearl Fishery Glass manufacture, Salt, Carpet manufacture, Paper manufacture, hand-loom, weaving, etc.

Agricultural Bank.—During the year under report the Visangar Agricultural Bank was re-opened with a capital of Rs. 8,000.

Education.—Local Board villages schools 1588. Expenditure was Rs. 179,075.

Finance.—Mr. Dayabhai Harjivandas Nanavati, B.A., continued to hold the post of the Accountant General. The total receipts from various sources amounted to Rs. 1,581,947. Disbursements amounted to Rs. 15,253,970. The amount spent for Education was Rs. 970,122. During the year under report there were 1280 schools under the immediate control of the Education Department against 1267 in the preceding year. English is taught in 27 of these institutions. The total expenditure incurred for maintaining these institutions and for awarding scholarships to students studying in Europe, America and parts of India outside the State was Rs. 970,122. Baroda College is affiliated to the University of Bombay. The total expenditure on the College amounted to Rs. 64719, whilst the amount received from fees was Rs. 11,356. Students are taught up to the M.A., standard.

The idea of taking out a batch of College students on excursions in charge of a College Professor to visit places of historical, archaeological and scientific interest in India was put into practice during the year under report. It was decided to take out students from the Junior B.A., Class, as it had no examination to face this year. Under the guidance of Professor Purohit, the students visited various places of interest in Northern India including Jeypore, Delhi, Lucknow, Calcutta and Darjeeling. The effect of such tours in broadening the outlook of students, and awakening

new interests and tastes at an age receptive of new ideas and impressions, cannot fail to be beneficial. A sum of Rs. 750 was sanctioned by Government towards the expenses of the tour.

Students sent abroad.—At the end of the year there was one student in England learning plumbing and sanitary engineering, two in Japan, one learning electric engineering, and the other mining and metallurgy, one more in England studying architecture and two more Bengali graduates in the same country sent at the instance, and being under the general guidance, of Dr. Bose of Calcutta. Six students are also sent out to the different educational institutions in India for learning some useful technical arts. The total expenditure incurred for this purpose amounted to Rs. 16,412-4-1. Two teachers of the High School were sent for study to the Secondary Teachers' College in Bombay during the year and four teachers more will be sent, two to Bombay and two to Madras, the former for the diploma of Senior Teachers' Certificate and the latter for the Degree of L. T.

The number of towns and villages having exclusively Government Schools was 412 against 416 in the last year. All towns and villages of over 1,000 inhabitants possessed the advantage of Government Schools and those below 1,000 were provided with village schools managed by the Local Boards. Immediately after the close of the official year (1907-08) the control of the inspecting agency for village schools was transferred from the District Boards to the Education Department. This transfer took effect from 1st October, 1908, and affected 1575 schools teaching 60,290 children. Thus the total number of educational institutions in the State during the year under report was 2,828 with 1,64,470 pupils.

Out of the total population of 19,52,692 souls, the Education Department supplied schools to 10,43,991. The total number of children attending these schools was 1,04,180 against 99,768 in the previous year.

Musical Schools.—There are four music schools in the State attended by 604 boys. The State has recognised music as a part of the education it has set to itself to impart.

Physical Education.—While looking after the literary education of the children of the State, the Department does not neglect the training of the body. From year's end to year's end it has been seriously attempting to put this branch of education on a sound footing by increasing the number of gymnasium teachers, by furnishing additional apparatus to old classes, and by laying out gymnasium grounds. Native games invariably arouse much interest in the lower classes. There are already 34 gymnasium teachers and 9 more will shortly be added.

Libraries.—Government, Public and Private.—Government assigned Rs. 30,000 for the diffusion of knowledge by means

of circulating libraries. This subject has been dealt with at some length in the last report. The year under report has witnessed a remarkable development of the scheme. There were in all 26 circulating libraries, 74 Mitra Mandal libraries which receive substantial help from the assignment just referred to, and 60 pure reading rooms, making a total of 160. Eleven new libraries are about to be opened as they have sent the requisite amount to be supplied by them. The total amount of contribution from people for these libraries, according to the rules, was Rs. 2,525. The State spent Rs. 6,000 and about Rs. 3,000 were secured as discount on the purchase of books, the result being that an adequate number of the right kind of books, worth about Rs. 11,525, was bought for these institutions. Over and above these books, a set of books of the value Rs. 125 is given to each of these libraries from translations published by the State.

The Boarding Houses.—The State has fully recognised the inestimable good resulting from Boarding houses, and tries to multiply such institutions according to circumstances and requirements. Stay in residential quarters under the vigilant supervision of well selected superintendents goes a great way in the building up of character—the principal aim of education. There were 17 such Boarding houses during the year under report. Three such houses for the forest tribes, one for the Antyaj community and the Patel Boarding school, have been referred to above. The Boarding house at Petlad deserves to be specially noted here since the disinterested spirit of work of the Head Master, Mr. Amin, and his unbounded but well directed zeal and care has yielded commendable results. A Boarding house for the scholars of the Female Training College has also been sanctioned. The Boarding houses for College students, and those for the scholars of the Kálabhavan and the Male Training College are important institutions. Over and above these, there are other Boarding houses attached to the English and Sanskrit schools.

Technical Education.—661 pupil receive education in technical arts. There are schools for teaching Art, Architecture, Mechanical Technology, Chemical Technology, Weaving, Watch making, Pedagogy, Commercial Training, and a school for artisans. The Technical Department is under the control of Mr. Raojibhai M. Patel, L.C.E., A.M.I.M.E.

Museum.—The educative influence of the Museum has been well maintained throughout the year. College students continued to take advantage of the collections in Natural Sciences, Geology, Minerology, Zoology and Botany; a student or two reading for the M. A. Examination was often to be found in the Natural Science galleries. Specimens for practical teaching were often lent to the Female Training College, while the Kalabhavan and the Male

Training College frequently sent their students to study mechanical and other apparatus and instruments. Boys from the city schools paid weekly visits to the Museum accompanied by the teachers.

The Library attached to the Museum for reference and classification contains about 3,300 books of the value of Rs. 16,600. Every facility is afforded to college students to obtain a loan of these books.

We wish the illustrious Maharajah long life and happiness.

Buddhist Relics and Buddhism in India. ✓ (Englishman.)

Italy and Egypt, countries which have produced more valuable archaeological and art treasures than any others in the world, have both forbidden the export of such treasures to foreign lands. The sentiment which has induced the prohibition is one with which nobody can quarrel, and it is not surprising that with the revival of Nationalism in this country a good many Indians should be protesting against the removal from India of objects of veneration or art. It is in connection with the recent discovery of a portion of the remains of the Buddha near Peshawar that a special demand is being made that the remains and the casket which contains them should not be allowed to leave the country. About twelve years ago a similar discovery was made upon the borders of Nepal, and the Government without a single protest from any individual in India, distributed the priceless relics to the principal Buddhist shrines in China, Japan, Burma, and Ceylon. A tiny fragment only of the relics and the massive stone box in which they were found were deposited in the Museum in Calcutta. But many things have happened in India in the last twelve years, and to-day a similar distribution would undoubtedly cause a good deal of ill feeling. It is true that amongst those who object are some who have never shown any sign of regard either for the antiquities or for art and who only desire to annoy the Government, which it would seem, has promised some of the relics to Ceylon. But there remains a residue of really earnest men, both Hindus and Buddhists, who, we believe, would be extremely pained if the relics, or any portion of them left India. Among developments in the country during the last decade has been an extraordinary revival of Buddhism, the tenets of which are being embraced by large numbers of people who still practise Hinduism and call themselves Hindus. Hinduism, it has to be remembered is as much a social system as a form of religion, and it is possible for a man to believe anything he likes and still remain a good Hindu provided he does not break caste rules.

But whatever the motives which animate the people who are objecting to the distribution of the relics, the Government ought to see that they are kept in India, upon the same principle that has led to the Italian and Egyptian laws upon the subject. These things are priceless, and ought not to be given away. The Buddha lived and died in India,

and it was in India that the doctrines were elaborated that have won the admiration of all pure thinkers. It is true that later on, the Hindus treated the Buddhists with shocking cruelty. The *Indian Mirror* in a leader upon the subjects states that Kamarila induced a King of Southern India to publish an edict commanding his servants "to put to death the old men and the young children of the Buddhists from the southern most point of India to the Snowy Mountain." By these means Buddhism was expelled from India and to-day Hindu priests rule in the most sacred Buddhist shrines. But Buddhism as we have said, is creeping into India again. There are large numbers of foreign Buddhists residing in India, and Buddhist pilgrims from every part of Asia annually visit in thousands the shrines round which they are conducted by the Hindu priest. The Buddhist world outside India would, of course, be glad to obtain possession of the relics, but it would be accepted by outside Buddhists as quite natural that they should be kept in the country in which they were found and to which they belong. Some difficulty naturally would arise as to the actual spot where the relics should be enshrined a fresh. Peshawar is quite out of the track of Buddhist pilgrimage, and the Buddhists complain that their susceptibilities are not considered by the priests at Bodh Gaya. This, however is a matter that could be settled in consultation with the Maha Bodhi Society.

But the outcry about the relics raised the general question as to the disposition of relics and treasures that may in future be discovered in India. It is evident from the discoveries of recent years that many priceless antiquities rest underground in India. With greater activity upon the part of the Archaeological Department these will be found. Where are they to be kept? One does not want a renewal of the squabbles that took place between the Lahore and Calcutta museums over the disposal of the Græco-Bactrian sculptures and carvings that were found upon the Malakhand. That quarrel ended in Lahore taking some and Calcutta the rest, with the result that a very valuable collection throwing the most extraordinary light upon the influence of Greek art upon Buddhist beliefs has been entirely spoilt. There are at Lucknow specimens of Jaina statuary which both Lahore and Calcutta would give anything to possess. Madras looks longingly at the Orissa carving which Calcutta has obtained possession. Altogether there is an absolute necessity for some great central Museum in India where antiquities can be adequately displayed in the way best calculated to impress the student.

Digest of the Majjhima Nikaya.

(Continued from the last Number.)

23. VAMMIKA SUTTA.

වම්මික සුත්ත.

Savatthi. The Exalted One was at the Jetavana monastery. Bhikkhu Kumāra Kassapa, was staying in the Andhavana and in the middle of the night a certain Angel (*Deva*) illuminating the forest by his radiance approached the Bhikkhu and asked him 15 different questions with the request that he should go to the Exalted One and

repeat them to Him in as much as there is none in the Universe except the Tathāgata or His disciples who could elucidate them. Kumāra Kassapo visited the Buddha next morning and reported the occurrence and asked the Buddha to explain the knotty points. The Exalted One thereupon explained the technical terms used by the Deva, viz:—1st the body which is composed of the four elements brought into existence by the union of the father and mother, (2,) the individual Bhikkhu having engaged in some kind of work during the day spends in the night some time in cogitation, (3) and again the next morning goes to work, (4) "Brahman" is used to connote the Exalted One, (5) Sumedha is used to for the Sekha Bhikkhu, (6) connotes the Higher Wisdom (7) connotes the beginning of Exertion, (8) Expresses Ignorance (9) Expresses the destruction of Ignorance, (10) Connotes Anger and Despair, (11) Expresses the destruction of Anger and despair, (12) Connotes Scepticism, (13) Expresses the idea of destroying Scepticism, (14) Connotes the five Nivaranas or spiritual obstacles, (15) Connotes the five vehicles of re-birth, viz the five sensual attachments based on the five sense organs, which must be abandoned.

24. RATHA VINITA SUTTA.

රාජගහ විනිත සුත්ත.

Rājagaha. The Blessed One was in Rājagaha. Jāta Bhūmika Bhikkhus after the rainy season was over, came to visit the Exalted One, and the Exalted One asked certain questions from them. They answered and said that they were instructed by the Ven'ble Mantāniputto. The Ven'ble Sāriputto having heard about Mantāniputto wished to associate with him. From Rājagaha the Exalted One came to Savatthi. Punno Mantāni Putto later on arrived at Savatthi and after listening to the instructions of the Exalted One went to practise the higher life in the Andha Vana wood. The Venerable Sāriputto went to meet him. They discussed the subject that the Brahmachariya life enunciated by the Buddha is only for realizing Nirvana and not for any other happiness.

Just as the King of Kosala when he starts from Savatthi to Saketa has to change horses at each of the seven stages, so on the road to Nirvana there are seven stages of development which the Bhikkhu has to pass through, in order to attain to the condition of absolute Nirvana, viz :—

1. Sila Vissudhi, Purity of Conduct.
2. Citta Visuddhi, Purity of Heart.
3. Ditthi Visuddhi, Purity in Beliefs.
4. Kankhāvitarana Visuddhi, Purity in having gained freedom from all doubts.
5. Maggā magga ñāṇa Vissudhi, Purity in the path of Wisdom.
6. Patipada ñāṇa dassana Vissudhi, Purity in the observation of the Rules of Holiness.
7. Nāṇa dassana Visuddhi, Realization of the sacred science of Holiness.

The Venerable Sariputto asked the Venerable Bhikkhu's name and he answered that he is called Punno Mantani Putto. The Venerable Punno asked his friend's name and the later said Upatissa was his name; but he is known as Sariputto. Extremely cordial was their conversation and they were greatly delighted at the result thereof.

25. NIVAPA SUTTA.

නිවෘත්ති සූතම.

Savatthi. The Exalted One expounds the Dhamma to the Bhikkhus. By the parable of the four kinds of deer, who enter the pastures to eat of the grass and are caught in the trap set up by the owner of the field, the Exalted One compared the owner of the field to the Evil One, the attendants of the owner to the passions, the four kinds of deer to the four classes of ascetics and Brahmins, of whom the first class eating the food of the people become intoxicated and fall into the net of the Evil One, the second class refraining from sensual indulgence, living in the forest, eating fruits and roots of trees, and at the end of the hot season, finding no proper nourishment is reduced physically which tells on his spiritual activity and being unable to reach Emancipation falls into the net of the Evil One. The Blessed One also described the ascetic habits of those who live like animals. He showed that when bodily strength is destroyed the desire for emancipation is also destroyed. By the parable of the deer the Exalted One showed the erring ways of the ascetics who came under Māra, the Evil One. Those who practise the five Jhanas have blinded Māra.

26. PASA RASI SUTTA OR ARIYAPARIYESANA.

පාසරාසි භොගෙ නි අරිය පරිශෙසන සූතම.

Savatthi. After having finished the morning meal the Exalted One went to Pubbārāma monastery to spend the afternoon. The venerable Anando requested the Exalted One to visit the delightfully beautiful monastery of the Brahman Rammaka. The Bhikkhus were awaiting there the arrival of the Exalted One. The Exalted One shows the Aryan and the non-Aryan consummations of religion, teaching the two ways of looking at birth, disease, death; the non-Aryan seeks after the things that produce sorrow, the Aryan seeks after the immortal Nirvana. The Blessed One described the renunciation which He had made as a Bodhisat; his ascetic life, his studies under Alāra Kālāma and Uddakā Rāmaputto, His elevation to the master's office, His sojourn at Uruvela, His attainment of Buddhahood, His first preaching of the Dhamma to the five Bhikkhus.

He preached about the five Jhanas explaining the five fold sense attachments and their evils to the Bhikkhus by the parable of the deer in the forest.

27. CULA MATTHI PADOPAMA SUTTA.

මුලකම්මාපදොපම සූතම.

Savatthi. The Exalted One had a visit from Vacchāyana Paribbājaka and when he was returning to his monastery met the wealthy Brahman Janussoṇi on the road, who was driving in his

white chariot drawn by white horses, and asked him whence he was coming. The ascetic Vacchāyana answered that he had been to see the Blessed One and in praise of Him related the parable of the elephant trainer who by seeing the foot-prints of the elephant finds out the species to which he belonged. Thereupon the Brahman Janussoni went to see the Blessed One and repeated the story, which he had heard from the ascetic Vacchāyana. Whereupon the Blessed One said that the parable was incompletely told and that He would make it complete, and the Buddha by expounding the parable in full pleased the heart of the Brahman, who thereafter became a lay disciple.

28. MAHA HATTHI PADOPAMA SUTTA.

මහා හත්ථි පාදොපමා සූතන.

Savatthi. The Exalted One at Jetavana. The Venerable Sāriputto expounds the Doctrine of Four Truths, the Skhandhas, the 32 Elements, the four principal compounds; teaching lessons of forgiving patience, persevering exertion, and concentration on the Three Gems accentuating on the doctrine of dissolution and disintegration and non-attachment to the elements of evolution.

29. MAHA SAROPAMA SUTTA.

මහා සාරොපමා සූතන.

Rajagaha. The Exalted One was staying at the monastery on the Gijjakuta Rock. He preached to the Bhikkhus about Devadatta and explained to them how young men of noble birth after having joined the ascetic life in the hope of putting an end to sorrow failed to realise the essence of the Holy life on account of the lower desires. The ascetic who is contented with the lower life lives in sorrow. The holy life consists in the emancipation of Heart which is the essence of the Brahmachari life.

30. CULA SAROPAMA SUTTA.

චූල සාරොපමා සූතන.

Savatthi. Pingala Kaccho Brahman visited the Exalted One and began to speak about the six heretical teachers Purana Kassapō Makkhali Gosalo, Ajito Kesakambalo, Pakudho Kaccāyano, Sanjayo Belatthaputto, Nigantho Nātaputto. The Exalted One stopped him and preached to him about the son of the householder who, after having renounced pleasures to overcome sorrow, becomes entangled in the net of physical desires and misses the higher Doctrine by the parable of the man who went in search of hard wood but got only branches and bark and soft wood. The realization of the condition of cessation from sensations is the essence of Brahmachari life.

31. CULA GOSINGA SALA SUTTA.

චූලගොසිංගසාල සූතන.

Nadika. The venerable Anuruddho, Nandiyo, Kimilo were staying in the Gosinga Sala wood. The Exalted One visited them. The gardener mistaking the Exalted One to be an ordinary Bhikkhu and not knowing Him wanted to prevent him from entering the garden where the three

Bhikkhus were staying. Anuruddho seeing the Blessed One came forward immediately and escorted the Exalted One and was attended to by the three Bhikkhus. The Exalted One was pleased to see the unity that existed between them. To the several questions that the Exalted One asked Anuruddho gave explanatory answers accentuating on the different principles that had helped to foster the spirit of unity based on mutual help.

Digho Parajano, a Yakkha having visited the Exalted One spoke of the advantages coming from Buddha's stay and of the blessedness that the three Noble Ones enjoy.

32. MAHA GOSINGA SALA SUTTA.

මහාගොසිංගසාල සුත්ත.

Nadika. The Exalted One with all His great disciples sitting in the open air in the Gosingasala Wood in the full moon night and the great disciples engaged in spiritual conversation each one eulogising the particular branch of the Noble doctrine he is proficient in, whose consummation could add glory to the scene in the moon light night. The Exalted One exhorted them that the best way to add glory to the scene was by exerting to destroy all low passions.

33. MAHA GOPALA SUTTA.

මහා ගොපාල සුත්ත.

Savatthi. The Exalted One by the parable of the foolish cowherd showed the nature of the bad Bhikkhu who neglects to control his senses, who does not care to correctly interpret the Dhamma, who fails to get the results of happiness from the Dhamma. The Exalted One showed wherein the wise cowherd differentiates, and applied the parable to the good Bhikkhu.

34. CULA GOPALA SUTTA.

චුල ගොපාල සුත්ත.

Vajji Country. The Exalted One staying in the Ukkavela on the bank of the Ganges. By the parable of the wise cowherd who takes his herd of cattle from Magadha to Videha; and in crossing the Ganges he first sends into the water the strong bulls then the heifers last of all the calves and gets them all to the other side safely. The Exalted One showed how the Samanas and the Brahmins attain to happiness by doing good deeds.

35. CULA SACCACA SUTTA.

චුල සක්කක සුත්ත.

Vesali. At Mahavana, Kutagara, the Exalted One was staying. Saccaka, the Niganta, a great dialectician announced himself as the great champion controvertialist in whose sight even inanimate objects trembled, having met the venerable Assaji inquired from him about the Samana Gotama and his teachings, and when the latter enunciated the principles of organic changes and of non-attachment, opposed to the belief of Saccaka he expressed his desire to have a controversy with the Exalted One.

When the Licchavis, 500 in number were in the assembly hall, to them Saccaka went and made a harangue that he was going to vanquish Gotama and invited them to accompany him. Ajatasattu was then king of Magadha. The Exalted One expounded the Doctrine, defeated Saccaka and in order to convince Saccaka that there was not a drop of perspiration in His body as he had anticipated, let the folds of His robe fall so that Saccaka may see His golden complexioned body. Saccaka invited the Exalted One to the Niganta Arama with His disciples where the Exalted One was fed by Saccaka.

(To be Continued.)

Relics of Buddha. ✓

On September 1, before an assembly of more than 400 students of the Presidency College Calcutta Babu Girija Sankar Roy Chowdhury, B.A., read a paper in Bengali on India's claim on the Relics of Buddha. The writer showed clearly and in telling terms how India would lose heavily if she parted with the precious relics lately distributed to foreign countries. Dr. P. C. Roy who presided spoke with his characteristic wit and impressiveness showing how the Science, Literature, Religion of this country are indebted to Buddha and to the Buddhistic age that Buddha was pre-eminently an Indian property and that it would be no better than an act of vandalism on the part of the Government of India if it disposes of the sacred finds at Peshawar in the manner alleged.

Before the meeting separated the following Resolution was moved and carried 'nem con':—

That we the students of the Presidency College assembled in the meeting do hereby approach the Government with the humble and earnest request that the sacred ashes of the Lord Buddha discovered near Peshawar be not sent out, to foreign lands but preserved carefully in the country which for 25 long centuries held them in her bosom with more than a mother's care.

TO THE EDITOR OF THE "PIONEER."

Sir,—I was greatly interested to read in your paper some time ago of the find of some bones of Mahatma Buddha in a cave near Peshawar purporting to have been buried in the time of Maharaja Kanishka. This sacred relic of a great personage, preserved and held in reverence by a devout monarch, had been hidden from us for centuries, and no one ever dreamt of its existence till the dawn of the twentieth century. The first telegram announcing the discovery was received with wondering delight not only by the devout followers of Buddha, but by the swarming millions of Hindus as well. All India rang with the intelligence, and every Bodhi or Hindu regarded the event in proud exultation as a very auspicious one.

The bones, the real bones of Mahatma Goutama, were discovered in the land of his birth! This was a sensation enough for all his followers and both the Bodhis and the Hindus yearned to have a sight of the sacred relic and to preserve them, at any cost, as a valuable asset of a great departed man. To some, it might sound paradoxical to hear that both the followers of Buddha and the Hindus should be interested in the preservation of this great relic here. What business have the latter, say they, to grow enthusiastic over the remains of one, who in his time, strove to annihilate the religion of their fathers and to expound new doctrines and bring into existence an altogether new faith. But to think that because Goutama preached a doctrine in some ways different from the Hinduism, he should have been boycotted by the Hindus, is a sad mistake. The Hindus, too, revere him as a great liberator of humanity. They consider him as a great personage; because had he not been great, his faith and teachings would not have defied the onslaughts of centuries and been accepted as divine truth by the millions of his followers even in the tumultuous 20th century. There was something in him that was divine and it is this something that appeals to the hearts of the Hindus and makes them revere him. It is this something that has made the authors of the Hindu Shastras describe him as one of the *Avatars* (incarnation) of God. It is this something that makes us invoke his blessings as we would of Krishna or Rama's in our daily prayers. And it is this something that to-day engenders a feeling of exultation in our hearts as we hear of his sacred remains. We admire his teachings we respect his faith, and we revere his personality. It is then no wonder that we should have been so much interested in his remains and should desire to preserve them at any cost. Goutama Buddha was born here; he spent the best portion of his life among our fathers he expounded his doctrines in India, and eventually he died and was buried in the land of his birth. Or, in other words, that great hero of the nation was essentially an Indian patriot and an Indian reformer. India was his cradle, India was his school, India was mainly the field of his activities and eventually India was his grave. It should then be India and India alone that should be selected as the keeper of his remains as well. Lately I have read in various papers proposals to transfer these invaluable relics of a great Indian Mahatma to foreign countries where his followers abound, but I do not quite see the logic of the proposal. India is bound with the memory of that great saint by the ties that are indissoluble, and to deprive her of the right to cherish the remains of one of her greatest sons would be the most cruel injustice ever done to any land. What right I ask, has China or Japan to appropriate the relics of a great Indian teacher? Let his ashes be consecrated with due ceremony somewhere in India, either at Benares, Gaya, or at the place where they were found, and if the people of these far off countries as followers of Buddha want to pay their respects to them let them come over here on pilgrimage. I have lately read in one of your issues that one of the Buddha's teeth has been preserved for centuries at Ceylon, and it is not even shown to any body. Why not then think of transferring it to these countries, if you are going to suggest the transfer of these newly found relics? In my opinion, all Indians should greatly resent any suggestion of the sort. We have a greater claim on Mahatma Buddha than any other nation, and we demand that his relic should remain in the place where he was born and subsequently

interred. Indians will I hope, be glad to subscribe their mite for building a *mandir* for the consecration of the ashes of their long departed saint. May we not then expect that the Government too will respect their feelings and will never harbour any idea of their transfer to any other country.

Yours &c.,

MATI CHAND,

Reis and Zemindar.

Benares, 31st August.

At a meeting of the students of the Scottish Churches College held yesterday afternoon under the auspices of the College Literary Society, with Prof. Henry Stephen, M.A., in the chair the following resolutions were passed.

(1) "That this meeting, composed of the students of the S. C. College of Calcutta humbly and respectfully beg leave to pray the Government that the relics of Lord Buddha, recently discovered in Peshawar, by the Archaeological Department, be preserved in India in a suitable manner, having regard to the facts that India is the motherland of Lord Buddha and there is even now a considerable Buddhist population in India and that Buddhism is regarded by many Hindus as a form of Hinduism and Buddha as their Ninth Avatar or Incarnation."

"That a copy of this Resolution be forwarded to the Government of India on behalf of the students of this College, over the signature of the President of this meeting."

The president closed the proceedings with a few words approvingly quoting the remark of one of the speakers at the meeting that the proposal of sending the relics of Buddha out of India as an "act of heartless vandalism." The meeting separated with the usual vote of thanks to the chair.

"None of the great teachers of the world preached the doctrine of universal brotherhood more earnestly and more effectively than Lord Buddha. Let the men of all races and religions in India join hands to enshrine his recently discovered remains in a monument, worthy of the great religious Master and worthy of the present age. Benares would undoubtedly be the best site."—*Indian Mirror*.

DECISION OF CEYLON BUDDHISTS.

Colombo, Sept. 4.—There was recently a Conference of prominent Buddhist monks and laymen at Colombo, presided over by the Very Venerable Sumangala Mahathera, High Priest of Western Ceylon. Professor Satis Chandra Vidyalabhusana, M.A., PH.D., of Calcutta, attended the Conference in response to a special invitation. A summary of the proceedings of the Conference is given below.

THE FIRST POINT OF DISPUTE.

PRESIDENT:—I call upon Anagarika Dharmapala to state the points of dispute to be settled at this Conference.

DHARMAPALA:—Venerable Sir, the Archæological Department of India, in excavating the site of an ancient pagoda close to Peshawur, has brought to light four small pieces of charred bones enclosed in a crystal receptacle within a bronze casket. Pray, let us know whether or not these bones are the relics of our Lord Buddha.

PRESIDENT:—I call upon Professor Satischandra Vidyabhusana to tell us what holy kingdom does Peshawur represent.

VIDYABHUSANA:—Peshawur, Venerable Sir, is supposed to be the same as Purushapura in the holy kingdom of Gandhar.

PRESIDENT:—I call upon Brother Devamitra to say whether it is possible for any relics of our Lord to have gone to Gandhar.

DEVAMITRA:—Venerable Sir, it is possible.

PRESIDENT:—I call upon Brother Jñanesvara to relate how the relics could go to Gandhar.

JÑANESVARA:—Venerable Sir, 2,452 years ago, our omniscient Lord renounced his mortal coil under a pair of *sala* trees at Kusinara in India. After the funeral was over, the remains of the dead body, with the exception of four teeth, two collar bones, one neck-bone and the bone on the forehead, were, by the supernatural powers of our Lord transformed into small pieces, which were heaped together and divided into eight equal shares of which seven were distributed to different kingdoms and the eighth was taken away by the Nagas. About 250 years after the Nirvana of our Lord the Emperor Asoka collected together the afore-mentioned seven shares, which he distributed by pieces to various parts of India and on which pagoda were built—84,000 in number. The pagoda recently excavated by the Archæological Department of India in Gandhar must be one of these 84,000.

PRESIDENT:—Is there any other opinion?

VIDYABHUSANA:—The Chinese pilgrim Huen Tshang, who visited India early in the seventh century A.D., mentions a pagoda in Gandhar which was built by King Kanishka and which is said to have contained a considerable portion of the bones and flesh of Buddha. Some suppose the pagoda excavated by the Archæological Department is the one built by Kanishka.

PRESIDENT:—Who is Kanishka?

VIDYABHUSANA:—A Buddhist king of the Kushana dynasty, in Gandhar, that flourished about the opening of the Christian era.

PRESIDENT:—What is the meaning of "a considerable portion"?

VIDYABHUSANA:—An amount of ten pecks (one *hoh*).

PRESIDENT:—Can four small pieces of bones be called "a considerable portion" of the bones and flesh of Buddha?

VIDYABHUSANA:—No.

PRESIDENT:—Brother Suvarnajyoti, what do you think?

SUVARNAJYOTI:—Kanishka's pagoda, Venerable Sir, must be sought somewhere else.

PRESIDENT:—Is there any distinguishing mark of the four pieces of charred bones discovered by the Archæological Department?

VIDYABHUSANA:—The casket containing the charred bones bears besides other things a figure of Buddha, below which there is an inscription in Kharosthi character expressing homage of the teachers of Sarvastivadin sect.

PRESIDENT:—Who are the Sarvastivadins?

VIDYABHUSANA:—They are the same as Subbathivadino, mentioned in the Pali texts. They were among the early dissenters from the orthodox Buddhist Church and lived in very large numbers and in a most flourishing condition during the reign of both Asoka and Kanishka.

JNANESVARA:—Then the presumption is that the Sarvastivadins received from Asoka the four pieces of charred bones on which they built a pagoda in Gandhar.

VIDYABHUSANA:—The name of Kanishka also occurs on the casket.

JNANESVARA:—Kanishka flourished later than Asoka and was probably a patron of the Sarvastivadin sect.

PRESIDENT:—Is there any hint given in our texts or commentaries to distinguish the relics of our Lord from those of any other personages?

JNANESVARA:—Yes, Sir. The relics of our Lord are of three kinds of size and colour, *viz.* (1) of the size of a mustard seed, rice or pea-seed and (2) of the colour of gold (in skin), pearl (in flesh) and *kunda* (white jasmine flower) in bones.

PRESIDENT:—Do the relics discovered by the Archaeological Department conform to these characteristics?

DHARMAPALA:—Probably they do. With regard to size, we should remember that pea-seed at the time of our Lord was bigger than now and as to colour of the charred bones we should not forget that the ravages of twenty-five centuries have passed over them.

PRESIDENT:—Does the Head of the Archaeological Department of India believe the four charred bones to be the relics of our Lord?

MUNO SING:—None of us has met with him, but from the newspapers it appears that he believes.

PRESIDENT:—What do the Hindus of India think?

VIDYABHUSANA:—India, Sir, is a vast country where an unanimity of opinions is impossible, but from newspaper reports it appears that the majority of the Hindus believe these charred bones to be genuine relics of Buddha.

PRESIDENT:—What do our lay devotees think?

SUBHO SING:—Venerable Sir, we believe most sincerely that the four pieces of charred bones discovered by the Indian Archaeological Department are the genuine relics of our Lord—no matter whether they were collected by Asoka or Kanishka. Both of these were enlightened Emperors and must have taken pains to collect genuine relics. Not even a shadow of doubt attaches to the genuineness of the relics, as the venerable teachers of the Sarvastivadin sect were their custodians.

PRESIDENT:—What do my brethren say?

SARANANDA:—We believe these to be genuine relics.

PRESIDENT:—Ye brethren, devotees and sympathisers, I declare that the 4 small pieces of charred bones recently discovered by the Archaeological Department of India at Peshawur are genuine relics of our Lord collected by our devoted Emperor Asoka and distributed to the Saravastivadin sect at Gandhar. At a later time when Kanishka, another devoted Emperor, became a convert to our faith, he extended his patronage to the sect towards the upkeep of the relics. The particular pagoda containing these relics must have been in ruins even in the seventh century A.D., when it escaped the keen observation of the Chinese pilgrim Huen Tshang. Accordingly, I direct that due honours should be shown to the relics as befits our faith.

All accepted the decision standing.

THE SECOND POINT OF DISPUTE.

PRESIDENT:—Is there any other points to be settled?

DHARMAPALA:—where the relics should be deposited?

PRESIDENT:—How many applicants are there?

DHARMAPALA:—At least sixteen applicants, and there are only four pieces of bones.

DEVAMITRA:—It is not in the power of any man to cut into pieces any parts of our Lord's body unless the Lord himself does it.

SUARNAYOTTI:—Let all the four pieces be enshrined in one place in India.

JNANESVARA:—In this unstable world, Venerable Sir, all are fleeting except Budh-Gaya and Benares, which are the two eternally fixed places. All Buddhas, in whatever, countries, or at whatever times they might be born, must come to Budh-Gaya to attain their supreme light and must visit Benares to establish the first principles of their religion.

DHARMAPALA:—Land is not available at Budh-Gaya.

PRESIDENT:—Benares is then the place where the relics should be enshrined.

MUNO SING:—If the Government of India do not accept Your Holiness's decision, or, if other Buddhist countries disagree?

PRESIDENT:—In that case, the portion of the bones that will be allotted to Ceylon may be enshrined at Benares with the consent of the various sects of this island.

All accepted the decision standing.—*M. Mail*, Sept. 7.

Christianity and Buddhism.

Had not the Portuguese during the time they were in Ceylon adopted atrocious methods to convert the Buddhists to Catholic Christianity there would not have been to-day such a large number of Catholic Christians. We must never forget the terrible atrocities committed by the Catholic Portuguese in the 16th century in various part of Ceylon. Men women and children were slaughtered by the thousands, temples were destroyed

all along the coast from Colombo to Devundera. In the Dutch period the Buddhists were forced to adopt the reformed faith of the Dutch Christians. The third period of conversion began with the English. The early British missionaries converted a few of the low country Sinhalese into the Established church. In 1822 the Church Missionary Society began its operations. We have now in Ceylon the Wesleyan Mission, the Baptist Mission, the C. M. S. Mission, the Salvation Army, the Friends' Mission and the Catholic Church. European missionaries are at work to destroy the Buddhist structure. The Catholics have their head quarters in Colombo, in Kandy and in Galle. The Mission of the Oblates of Mary Immaculate carry on work in Colombo; Mission of the Benedictine monks carry on work in Kandy and the Mission of the Jesuit fathers have their headquarters in Galle. Catholic priests from France, Belgium, Germany and Italy are in Ceylon working to undermine the ancient faith. Protestant Missionaries from England, Scotland and America are actively engaged in the work of destruction of all that is beautiful and national in Ceylon.

The Protestant and Catholic missionaries have found an easy method of converting the Buddhist children by means of schools. The missionary societies have large sum of money to preach the gospel to the "heathen". To convert the grown up Buddhist into Christianity is rather hard work, but it is more easy to convert the innocent boys. About 45,000 Buddhist children attend mission schools and the Government pays an annual grant of about Rs. 150,000 to the different missionary Societies for the pupils. Thousands of Buddhist children are sacrificed at the altar of Christian heathenism year after year. The Buddhist who did not kill animals for food now that he has become a Christian, will begin slaughtering fowls, and other animals for the table. Conversion to Christianity means also drunkenness. He first tastes wine at the "Lord's supper". The legislator tells the Sinhalese that under British rule every man enjoys liberty, and the first manifestation of liberty that the latter displays is to get himself drunk. Then somebody writes to a local paper that he does not see the reason why the British subject is not given a place to purchase opium, and the next week the free subject gets his opium, and the demand for opium increases with freedom under British rule in Ceylon. Opium, liquor, poverty, ignorance are the blessings that the Sinhalese have received from Christians. When the Sinhalese were under the moral Rule of Buddhism there was no drunkenness, no slaughtering of helpless animals and they were not victims of vices. The Native Christian follows the example of the European padri. The French and Italian Catholic padris have two or three full meals a day, drink the best of wines, and live in luxurious fashion. The poor native Catholic has to pay heavily for the hundred and one ceremonials instituted by the Church. A rich Sinhalese Catholic is made to pay a thousand rupees for the Church to get the Bishop to attend to the solemnisation of his daughter's marriage. A hundred years of Christian association the Sinhalese have had, and what do we see to-day? Where are the Industries that flourished in the Island under the Sinhalese kings? The Sinhalese are selling their birth right for a mess of pottage. They are selling their ancestral lands to the foreigner who comes here for planting tea, rubber and cocoa. The merchant from Bombay and pedlars from South India come by the hundred to carry on trade, while the sons of the soil abandon their agri-

cultural and other professions and join a mercantile firm and work like a galley slave for a few rupees a month. The British tea planter makes his pile of money and returns to his native land, the son of the soil after he had sold his ancestral land becomes a pauper and dies of a broken heart !

At the Church of England Synod held on the 14th of September last at Colombo, one Mr. Gibbon spoke of the "sin of intoxication." He said "every prison and hospital visitor knew something of the homes broken up, wives and children in want of food, and infants born with a tendency to strong drink. . . . Increased consumption meant more drunkenness, more poverty, more vice, more unhappiness. . . . It must be clear to every thinker that revenue from the sale of intoxicants was BLOOD MONEY, with very little profit. Twenty per cent, of the crime of the country was owing to alcohol." Mr. Dibben said at the meeting "there was no question that excessive drinking was very prevalent in Ceylon and there was evidence that it was becoming more. There was also no question that excessive drinking was a fruitful source of crime. One of their Supreme Court Judges had made that very statement. . . . Could it be that a Christian Government could encourage or decline to suppress that which was doing so much evil and mischief because it brought in revenue? Could it be that any Christian government would bolster up and foster any trade, which tend to degrade the people in order to raise their revenue?" *Ceylon Observer*, September, 15, 1909.

Mr. S. M. Burrows, a late Government Agent of Ceylon in one of his Reports said "Is Government justified in making money out of the immorality of the people. . . . It is a serious question whether the revenue is to be maintained at the expense of the morality of the whole District." What does the Government that gets about 7 MILLION RUPEES from the excise revenue do to promote higher education? The last year's expenditure for higher education was Rs. 25,244, and "the total sum expended in grants to English schools was Rs. 136,221." Report on the Blue Book, for 1908, p. 20. The Governor's allowance for the last year was Rs. 181,519 ! The number of children of school going age in Ceylon in 1908 was 1,622,766, and the number that get some kind of education in the vernacular standard is 254,503. The number that is brought up in illiteracy is 1,398,263.

The Low Country Sinhalese Buddhists are making some kind of effort to protect the ancestral Religion from the attacks of Christian Missionaries. Hundreds of them are at work, and 45,000 Buddhist children are being trained in their ways. The Sinhalese Buddhists have to meet opposition everywhere. The Government officials encourage the missionaries to convert the "heathen" from Buddhism to Christianity. They preside at the Missionary Meetings, and make speeches condemning Buddhism. The majority of the people of Ceylon are Buddhists ; and it is from the revenues of the Island that the high officials are paid ; and we ask is it the right thing to do to set one religion against the other? What has Christianity to offer the Sinhalese Buddhist in preference to Buddhism? Our religion teaches mercy, generosity, purity of life, truthfulness and sobriety. The ethics of the Bible teaches slaughtering, dishonesty, immorality, untruthfulness, and drunkenness.

There was a time when the Buddhists were called moral imbeciles. In 1866, Spence Hardy in his "Legends and Theories of the Buddhists" wrote "I have proved that Buddhism is not a revelation of truth, that its founder was an erring and imperfect teacher . . . We can now only regard Buddha as an impostor p. 207.

"The want of reality in the system leads, as a necessary consequence, to moral imbecility. Buddha acknowledges that there are things excellent in other religions and hence he did not persecute. . . . But this very indifference about error, as about everything else; this apparent candour and catholicity; is attended by an influence too often fatal to the best interests of those by whom it is professed. There can be little difference in the mind of the Buddhist between truth and error, right and wrong . . . Not in any other part of the earth, to the same extent, are such saddening scenes presented as are here daily witnessed. . . . Nor is he alone in his perilous course. Too many of his countrymen are Christians in the church and court, and heathens elsewhere. It is on this account that the present revival of Buddhism in some parts of this island is to be regarded with satisfaction." p. 217. This paragraph was written by Hardy in 1866. The Buddhists were then taunted for their indifference and they were accused then of moral imbecility. Today when the Buddhists show a little activity the Christian imbeciles desire that we should go back to the state of inactivity of 1866.

Many of the Kandyan chiefs, indifferent to the welfare of Buddhism, have entrusted their daughters to Christian lady missionaries, who have, to please the chiefs, called their girls' school "zenana school". Full of cunning are these hypocritical people. Zenana is a Persian term first adopted by the Muhammedans and then followed by Hindus of Northern India. Their women are "purdah nasheen" and the unarian customs of the zenana are absolutely opposed to the spirit of Buddhism.

THE FOLLOWING LETTER APPEARED IN THE CEYLON INDEPENDENT.
SEPTEMBER 11TH, 1909.

The Irish Buddhist Priest.

The Irish Buddhist Priest has come to Ceylon to work in the interest of his religion, and I do not see what business the Christians have to attend his lectures. He was invited by the Buddhists to Kalutara, and he addressed the Buddhists in the Buddhist Hall on Buddhism and Christianity. The Wesleyan Missionary had no business to disturb the Irish Priest and he ought not to have attended the meeting. The Buddhist Bhikkus never care to step into any place where the missionaries have their meetings, and you know that hundreds of Protestant and Catholic padres in every annual meeting that they hold, do nothing but slander the Buddha and ridicule the Buddhists. The persecutions that were begun in the time of the Portuguese, in the early decade of the 16th century, have not ended yet. Ribeiro in his "History of Ceylon" Paul

Peries's translation, p. 61, says, "The first place which de Sousa attacked was Cosgoda, which he burned talking eleven prisoners. From there he proceeded to Madampe which he destroyed with fire and sword, including two pagodas, which were the centre of many pilgrimages. Thence he proceeded in the direction of Galle, and landing some men to Gintota he ordered them to lie in wait close to Galle. We remained there three days setting fire to the city which was a very large one with several magazines of stores. We destroyed all the gardens and cut down all the palm trees in the neighbourhood and set fire to the ships which we found anchored there. Our next object was the city of Beligame which was four leagues off. The lascorrens went by land and falling upon the city unexpectedly set it, on fire, the inhabitants taking refuge in the forest. One day was spent in looting the place and at night a ship was despatched to fall upon the town where the refugees had collected. The important city of Mature, with its wealthy population of merchants, was destined to be given over to the plunder of our troops. We stormed it after severe fighting and set fire to it in various places, our men plundering whatever they thought best. Among the buildings which were burnt were three pagodas of great beauty." The next place that was burnt was Devundera, which is described as follows :—

"The place was like a handsome city with a circuit of a full league. The temple itself was vast in size, all the roofs being domed and richly carved; round about it were very handsome chapels and over the principal gateway was a tall tower entirely roofed with copper gilt in various parts. To disabuse their minds the captain swore that he would destroy the temple. We burst in the gates and proceeded to destroy the idols of which there were more than a thousand of different figures of clay and wood and copper, mostly gilded. We destroyed the domes and colonnades and sacked the stores where we found a vast accumulation of ivory, fine clothes, copper, pepper, sandalwood, jewels, precious stones and all the fittings of the temple, which we plundered as we desired and set the rest on fire. As the greatest insult that could be offered to the place, we slaughtered within it some cows, this being a desecration which could not be purified without the most elaborate ceremonies. We also burnt a magnificent wooden car built like a tower of seven stories and beautifully painted and gilt." Read again the atrocious crime committed by the Portuguese general and the catholic bishop in having the tooth Relic of the Buddha burnt. It was by means of oppression, and brutality that the Portuguese managed to plant the banner of the Papal church in this land sacred to the Buddhists. All that was beautiful in this historic island was destroyed by the Christian vandals, who came to our island since the advent of Portuguese. The British writers, Percival, Davy, Cordiner on the history of Ceylon, have recorded the rapacity of the Dutch, and we have to tell the Britishers that their hands too have been soiled by the butcheries committed in Kandy in 1818. Mr. Justic Lawrie in his "Kandyan Gazetteer" d 203 says "The story of English rule in the Kandyan country during 1817 and 1818 cannot be related without shame. In 1819 hardly a member of the leading families, the heads of the people remained alive, The descendants of the higher class of the Kandyan times rapidly died out, the lower classes came ignorant and apathetic." This is quite sufficient to show your

readers of the christian love exhibited by the Europeans who follow Christ. Buddhists have never been aggressive, and never have they made any attempt to make proselytes of other faiths. The more the Buddhists keep still, the more they are told that Buddhism is dying, and that the Buddhists have no inspiring faith for higher activity. It was only a few months ago that Sir Joseph Hutchinson delivered an oration against Buddhism when he presided at the opening ceremony of the British and Foreign Bible Society's House, and again Justice Middleton presiding at the Anglican Synod several weeks ago gave hints as to what the Clergy should do to convert the Buddhists, and he was surprised seeing the activity of the Buddhists at Baddegama!! Bishops, Archbishops, Archdeacons, Papal Delegates, Governors, Acting Governors, Chief Judges, Puisne Judges, Government Agents, Inspector-Generals, &c., have arrayed themselves against the gentle faith of the Buddha, and unless we do something to keep alive our faith, I am afraid in another few years Ceylon Buddhism will be nowhere.

A solitary Buddhist priest of the white race comes to Ceylon and opens fire at the "mighty fabric" of Christianity, and the black-robed sentinels are panic-stricken and are meeting in solemn conclave how to destroy the Irish Buddhist priest! It only shows the Buddhists that the Christian foundations in Ceylon have not the strength to bear the attack of a solitary yellow-robed monk.

Let us have fair play, and it is not fair that you should ask the Buddhists to keep quiet, while the Christian padres are active in the villages in trying to convert Buddhists to Christianity.

We shall continue to "roar the lion's roar," and if the jackals don't like it, all that they have to do is to keep away from the meetings presided by the Irish priest and myself.

THE ANAGARIKA DHARMAPALA,
Buddhist Missionary,

Udana Karana Buddhist Temple.

82 WALNUT AVENUE,
SANTA CRUZ, CALIFORNIA, U. S. A.

Monday July 12 $\frac{2453}{1909}$

No doubt you have been wondering at not hearing from me before this, but I did not wish to write till I got in all the reports of the various Buddhist Missions in this State; and now that the Japanese have sent them, I take pleasure in sending the same to you. I am delighted by the way to see that our beloved Brother Maitreya Ananda has descended on London, England to found a Church and Monastery there. I have to establish a Temple either here on in Oakland or San Francisco, or along this beautiful coast, the climate of which reminds me of Ceylon. I hope however to be

able to build a Monastery and Church combined; and get our future Bhikkhus and Bhikkhuni from members of the Congregation and from my students. I feel sure I shall succeed eventually, it has been a desperate struggle of right and the Dharma against might, ignorance, bias and prejudice. You will see by the new address we have moved to better quarters in the residential part of the City. Fortunately I have the leading newspaper here, the Sentinel on our side, as I write them, also a synopsis of my sermons &c. We have also much to contend with from the Theosophists (Besant section) and the Spiritualists or rather Spiritists, who remind me strongly of the Animists of India. The only trouble with the Japanese here in the State is apathy among the Buddhists, and many of them still cling to Shintoism, while a large number of them are nothing at all, I am sorry to say. I have done my level best to induce the Japanese Missions (Hongwanji sect) of Buddhists to hold an English service for the American people, *but no, it is useless*. They only have English services when my poor-self at a great sacrifice (financially) will go and visit their Churches and stir them up; and the American people turn out then in large numbers to have your poor little brother Bhikkhu preach to them in English on the Dhamma and the life of Buddha and occasionally I give some extra lectures on India, her people and her religions and her women, so as to refute the abominable falsehoods that have been spread about our poor benighted land by the proselyting missionaries; and then they begin to find we are not Idolators, and that our people are not the low downcast, and down trodden pariahs they have tried to make us, and they find things are not as their Missionaries have stated. I succeed in winning over a few investigators to our way of thinking and our belief and sublime doctrine of the Lord Buddha. The people of this place have been strongly impregnated with false spiritualistic teachings, and the seeking of spirit messages &c. Still I hope on for success; and I am glad to say I am gradually winning them away from the phenomena part to the philosophy.

Our order of services run thus 11 a.m., Meditation and Concentration with Catechism instructions on Buddhism, reading of selections from the Maha Bodhi; at 7.30 p.m. Evening Service, Choral, chant. I read portion of a Chapter in English from the Buddhist Mahāyāna Texts *i.e.*, the Buddha Karita of Asvaghosha, in English translation from the Sanscrit by E. B. Cowell (printed at Oxford, England). We then sing a hymn to Buddha in which the congregation joins as they do in repeating the Formula and Refuges. The notices for the week are then given out, after which a Musical selection (Vocal or Instrumental is rendered) then the evening offerings are taken up; this is followed by a sermon by me, the main substance of which is

always advocating the superiority of our Master's Dhamma. Then another hymn follows, after which I give the Benediction. In our classes they are taught lessons from the Buddhist Catechism, the Mahāyana Sutras, Gospel of Buddha, the Light of Asia &c. Now that I have given a pretty fair outline of our general work here. I will turn now to the Japanese and Chinese Buddhist Missions. Since April 11th, I have been away from home making an official visit to teach the Mission Buddhists, throughout the state of California, and in each of these missions I preached on an average 2 and 3 English sermons, to large crowds of Americans, and then some in Japanese to the Japanese members. The following is the list of Buddhist Missions and Churches here under the control of the Hongwanji sect of Japan:—

San Francisco	(C)	1617 Gough St.	California	Rev. K. Uchida
Fresno	(C)	1340 Kern	„	„ K. Kino
Stockton	(M)	—————	„	„ Tanaka
Oakland	(M)	63, 6th	„	„ Fujii
Sacramento	(C)	418, O.	„	„ Kudo
San Jose	(M)	536 N. 5th	„	„ Sasaki
Watsonville	(M)	103/7 Bridge	„	„ Inouye
Los Angeles	(C)	229½ E. 4th	„	„ J. Izumida
Hanford	(M)	—————	„	„ Sassahari
Portland, Oregon	(M)	48 N. 1st Street		
Seattle, Washington		1320 Main St.	Rev. H. Fujii	
Vancouver, British Columbia				
	(M)	328 Alexander St.	Rev. S. Sasaki	

Honolulu, Hawaian Isles, Young Men's Buddhist Association
P. O. Box, 830.

Udana Karana Buddhist Temple, (Hindu), 82 Walnut Avenue,
Santa Cruz, Cal. Very Rev. Swami Mazziniananda, Jain Bhikkhu.

Those marked with M are Missions, and C are the Churches. Ours is the only Temple here. In Fresno they own their own grounds and buildings and have a large following and a large school as well as a kindergarten and the work there, I am highly delighted with, as it is most satisfactory in every way under Brother Dr. Kino's charge. In Watsonville, Stockton, Hanford and Oakland, good, fair work is being done among the Japanese. In Sacramento Br. Kudo is making great headway. Going up there again shortly to inaugurate a series of English services for the American people, and these English services will be continued afterwards. I will conclude by asking you if you have a Hindi

Bengali or Tamil primer with the alphabet in Character as well as Roman Characters so I can teach the primer to my students here, for I have 4 very earnest workers anxious to live as we live the life of renunciation and self-sacrifice, and who desire to go to India and thus I could be enabled to teach them the alphabet, so I would indeed be very grateful if you could send me a primer school text book of either Hindi, Bengali or Tamil, I only wish I were near you so I could help my beloved brother the Anagarika Dharmapala. Keep up good heart and courage, Brother, for no usurping Brahmins or Mahants shall or can ever succeed in keeping away from us our dear Lord's ground; remember "Right always wins against might." Remember the Buddha still lives and will yet restore India and this Western World; and then we shall rejoice at the good harvest reaped from the humble seeds we had been the means of sowing.

NEWS AND NOTES.

Acknowledgments.

We thankfully acknowledge the receipt of the three Volumes of the "Report of the Philippine Commission for 1908" kindly sent to us by the Commissioner of Education of the Philippine Islands.

The Churches and the Lords.

The "British Weekly," a religious journal, urges the formation of a Free Church Urgency League to wage a crusade against the House of Lords. The Rev. Dr. Clifford is, it asserts, prepared to lead the crusade.

Mrs. C. A. F. Rhys Davids, M.A., has translated into English the Theri-gāthā with its commentary, and it will be out of the printer's hand by next December. She is also busy in translating the second part of the Digha Nikaya, which will be published under the title of Dialogues of Buddha.

Professor Vidyabhusana, M.A., Ph D.

This gentleman is continuing his Pali studies at the Colombo Vidyodaya Oriental College under the illustrious Maha sthavira, the High Priest Sumangala. At the end of November he is leaving Ceylon for Calcutta. Since last month two Jaina students from Benares have also joined the Vidyodaya College and are now studying Pali. It is simply marvellous to see the activity of the venerable and illustrious Master who presides at the College. He is now in his 84th year giving his time absolutely for the good of the others in obedience to the teachings of the Blessed One.

An Appeal.

We request earnestly that our subscribers will be pleased to remit the arrears of subscriptions due to the Maha Bodhi Journal on the receipt of this number. Those who do not want the Journal will kindly write to us discontinuing it. We shall send the November number of the Maha Bodhi Journal to all subscribers by V. P. P. whose arrears exceed two years' dues. We urge on the subscribers to give every support to extend the usefulness of the Journal. Buddhists who are ignorant of English, yet who sympathise with the object of the Maha Bodhi Society, will help the dissemination of the Dhamma by sending donations however small to the Treasurer of the Society or to the Hong Kong and Shanghai Bank, Calcutta or Colombo.

Buddhism by Miss Sophia Egoroff.

This is the title of a small pamphlet written by Miss Sophia Egoroff, the Russian Buddhist Missionary now living in Srinagar, Kashmir. The price for a copy is only ten cents or 2 annas. As a missionary tract it ought to have a wide circulation. We wish Miss Egoroff every success in her self sacrificing efforts to propagate the compassionate Religion of the Buddha in the land of His birth. Her presence at this juncture when all India is taking interest in the sacred Relics of the Lord is opportune. We sincerely trust that she will meet with sympathy at the hands of the educated sons of India. Her address is Srinagar, Kashmir, India.

Pali Dictionary.

Professor Duroiselle of the Rangoon College is busy compiling the large Dictionary of the Pali language in conjunction with other Oriental scholars. He is also working at a smaller Pali Dictionary which when finished will be published by the London Pali Text Society. When completed the small Pali Dictionary will contain about 50,000 leading words and compounds, including idiomatic phrases. This dictionary would be twice the size of the Pali Dictionary of Childers. We believe it will be in the hands of the publishers two years hence. It is expected that the price would be so fixed as to be within the reach of the poorest scholar, say 8 or 10 shillings per copy. Professor Duroiselle is also engaged in editing the commentary of the Samyutta Nikāya for the Pali Text society. He wishes to get one or two Sinhalese MSS. of the Commentary on loan. Perhaps the Colombo Museum authorities would have no objection to loan their MSS. to Professor Duroiselle.

Rev. U. Dhammaloka.

Since his arrival in Ceylon the Irish Buddhist monk has not had a day of leisure. Already he has been to Galle, Panadura, Kalutara, Gorakana, Negombo, Horetuduwa, Dodanduwa, Anuradhapura, Mihintala, Kurunegala, Alutgama, and he had lectured in several parts of the city of Colombo to thousands of Buddhists. The Christians are panic stricken and are making every effort to injure him. The Eurasian Christian newspaper began maligning him in a very violent manner, but the Irish Bhikkhu not caring for the malicious slanders, continued his work. The editorial attacks eventually ceased but not the work of the Irish Bhikkhu.

whose services are being appreciated by the whole Buddhist community. Before he leaves Ceylon for India next November, he will go to Badulla and Matara on a lecturing tour. A hundred European Buddhist monks if actively engaged in Ceylon in a propaganda would send the Christian local padres into fits, and in ten years we could stop their activity in the island. The native Christians when they see the white Buddhist monks criticising the fables of the Mosaic pentateuch will begin to think, and the next step will be that they shall return to the national faith. Would that we had a few more European Bhikkhus like U. Dhammaloka.

Constitutional Diseases on the Increase.

The British Government is determined to scatter seeds of blessings all over the island of Ceylon by helping the village peasants to imbibe the poison of opium. The British Government in England and the European and American Governments as well as the Government of Japan have adopted measures in their respective countries to stop the sale of opium to the people, but in Ceylon it is otherwise. In Ceylon the Government does everything to push the sale of opium and alcohol in the island, and are very careful that the people do not get anything for the improvement of their morals. The educational vote for the island in 1908, for Vernacular Education was Rs. 761,079.
for Higher Education „ 136,221.

The population of Ceylon in 1908 was 4,038,456.

Number of children under 15 years of age in 1908 1,622,766.

The allowance for the English Governor of the island in 1908 came to Rs. 181,519.

Allowance for the Higher Education of the island „ 136,221.

The allowance of an individual official is more than the allowance voted for the Higher Education of the whole island by Rs. 45,298.

Vote for the Vernacular education for 1908 came to „ 761,079.

Allowance for the retired officials of the British Government in 1908 „ 1,608,539.

for the vernacular education of 4 millions „ 761,079.

Pensions exceed the educational vote by „ 847,460.

Revenue obtained by Government in 1908 by the sale of intoxicants and opium &c. „ 7,777,187.

Blessings of Western civilization in Ceylon after a hundred of British Rule :

Increase of CRIME—Increase of INSANITY—Increase of POVERTY—IGNORANCE; DESTRUCTION OF INDIGENOUS ARTS AND INDUSTRIES.

It is the same in India as regards education. In the Calcutta Statesman of March 4, 1908, the statistics of Education were given as follows, Primary Education 33954 schools; Pupils 953,455; expenditure Rs. 2,550,768.

For the education of 7826 European boys in Bengal in 1908 the Government spent „ 7,772,911.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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No. 11.

"The Credentials of Christianity."

Since the death of the late Migettuwatte Gunānanda Unnanse of the Dipaduttama Vihāra, Kotahena, Colombo, there have been no controversies between the Buddhists and Christians. The Christian missionaries learnt by experience that it paid better to quietly carry on the work of proselytising Buddhist children through the instrumentality of village schools, than to attempt to convince the older and the more intelligent members of the Buddhist community, by drawing them into open controversy, and exchanging arguments. The educational agencies, which had poured into the Island from England, France, Belgium, Germany and Ireland redoubled their forces, and began to direct all their energies along this new channel of activity. The Buddhists however soon saw through this new missionary method, and fearing that if the enemies of their religion, were allowed to carry on their nefarious trade unopposed, the flower of the land, the lotus buds that are to develop into manhood for the protection of the race, and the mother-land of the Sinhalese, would one by one be smuggled into the Christian camp, and the national religion fall into decay, lost no time in fortifying their position by opening schools of their own for the education of Buddhist children. This state of Educational rivalry continued from the seventies up to within a couple of years ago, when, in an indiscreet moment, the Revd. Mr. Bishop of the Wesleyan Mission took it to his head to revert to the controversial policy, long since abandoned, and wrote a scurrilous book entitled "Gautama or Jesus" with a most objectionable cover. It is in reply to this book that the "Credentials of Christianity" has been offered to the public by the Young Men's Buddhist Association of Colombo. It is a demy quarto booklet of 147 pages with an introduction by Mr. D. B. Jayatilaka and is sold at 75 cents, (12 annas) a copy. It is a clever and a well-argued examination of the evidence upon which the Bible claims its genuineness. The result has proved fatal to Christianity, but the book deserves to be read by students of both religions, as the enquiry has been conducted in a most unbiassed spirit. The appearance of the "Credentials of Christianity" has created a panic among the Christian padris in

Ceylon, and the Catholic Archbishop has sent out a manifesto to the sheep of his flock to gather every copy of the book that is in the hands of any Catholic and have them all burnt! Happily the days of the Inquisition have passed and no burning of the author is possible. In spite of the Archbishop the "Credentials of Christianity" is having a sale, and the world will continue to progress against his cherished desires.

In the "life of Schopenhauer" by Wallace we read:—the gentle smile on the Buddha's face of glorified renunciation was his "consolation against his own yet clinging weakness". The eminent scientist, the late Professor Huxley in his Romanes lecture delivered at Oxford in 1893 said "Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical *tour de force* of great interest to the students of philosophy, seeing that it supplied the wanting half of Bishop Berkeley's well-known idealist argument. It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists." It is against the life and teachings of such a Teacher loved and revered by more than 600 millions of the people of Asia that the scurrilous work "Gautama or Jesus?" is directed. Whilst reading the initial pages of the "Credentials of Christianity" the following Jataka Story came to our mind, wherein the Buddha spoke of the dung beetle who attempted to fight the elephant and lost his life, and we reproduce it here as it admirably fits the present case:—A certain dung beetle led by the odour of dung came to a certain place where seeing some toddy shed upon the ground and feeling thirst drank it, and returned to the lump of dung intoxicated; and when he climbed on it the moist dung gave away a little, whereupon he bawled out "even the world cannot bear my weight". At that very instant an elephant came to the spot and smelling the dung beetle went back in disgust. The beetle saw it and said to himself "that creature is afraid of me, and see how he runs away. I must fight with him" and he challenged him. The elephant listened and turning back towards the beetle thought "it is not worthy of me to use my trunk to destroy him, neither should I soil my foot to crush him," and he dropped a great piece of dung and covered up the beetle and making water he killed him. We pity the ecclesiastical dung beetles of Ceylon who in their ignorance believe that the great Religion of Righteousness can be crushed by their puny efforts.

Relics of the Buddha.

DETAILS OF THE DISCOVERY.

(Pioneer.)

Dr. Spooner's annual report of the Frontier Circle of the Archaeological Survey of India is naturally concerned chiefly with the details of the great discovery of Buddhist relics at Shahji-ki-Dheri, near Peshawur. All the work of excavation is described in great detail, but the account is far too long for quotation in full. With regard to the plan of the main stupa, Dr. Spooner writes:—

So far as the main monument is concerned, therefore, this season's work has given us the main wall on the south and west and a small portion

on the north with however no trace so far on the east, where the stones seem to have been removed. The eastern, the southern and the western projections have been entirely cleared, and one side of the northern also, while all four towers have been set free to their foundations. It is therefore possible now to restore the ground plan of the monument with absolute certainty in so far as its main outline is concerned, and the actual recovery of the few portions now remaining hidden is a mere question of removing earth. What the purpose of these projections was is not at present determinable with certainty. They seem too wide to have been steps merely, and the fact that the decoration on them is in one definite horizontal band seems to make against such a supposition. But that one or all of them contained steps is very probable, although no trace of them has as yet been found. At all events, the projections appear from their structure not to be a later addition, but an integral part of the original plan, and we are thus justified in including them in estimating the total size of the monument, which is thus found to have a diameter of 286 feet. These, as Fergusson says of Martand, whose peristyle measures 220 feet, "are not dimensions to go wild about" in comparison with other famous monuments of antiquity, but in comparison with the other known monuments of *this class* they are truly surprising. According to this same authority, the great stupa at Sanchi has a diameter, of 106 feet, the Dhamek at Sarnath has a stone basement 93 feet in diameter, while the famous stupa of Amaravati measures only 35 feet! The first class types in Afghanistan are said to measure usually something like 160 feet in *circumference*, say a diameter of 55 feet at the outside, while even the great Manikyala Stupa in its diameter measures only 159 feet 2 inches. Thus among monuments of its own class, and of course comparison with any others is beside the mark, the stupa at Shahji-ki-Dheri shows dimensions which are truly gigantic, making it far and away the largest monument of its kind known in India. There can therefore be absolutely no question as to its identity. M. Foucher's reasons for locating Kanishka's great stupa and monastery at this site were so strong as to be all but convincing even as a pure hypothesis, but when to all his arguments is added the vital fact that the stupa is demonstrably the largest in India, the last shadow of a doubt is removed, and we can say positively that Kanishka's stupa has been recovered at last.

SEARCH FOR RELICS.

The recovery of the diagonally opposite corners of the stupa not only determined the size of the monument, and thereby confirmed the theory as to its identity, but it also made it for the first time possible to determine the exact centre, and to make definite search for the relics, which the Chinese pilgrims tell us Kanishka enshrined in this stupa. It was of course doubtful whether they were still in position, and indeed it seemed almost impossible in view of the frequent tunneling and quarrying to which the mound had been subjected. But Hiuen Tshang tells us definitely that Kanishka erected his "wonder of the world" to enshrine the relics of Gautama Buddha himself, and so long as there was the remotest possibility of recovering authentic relics of such sanctity, the attempt seemed justified. Fortunately these corners were determined the very day before Mr. Marshall, the Director General of Archaeology,

reached Peshawur whither he had come to aid me with his advice, and I had his guidance at the most important moment of all. The search for the relics, however, took so much longer than had been anticipated that it proved impossible for him to remain to its completion, but throughout the first part of the work, I had the advantage of his assistance. A large pit, 24 feet square, was outlined, covering the exact centre of the monument, and then taken downwards. A few feet below the present surface of the mound traces were found of the very massive radiating walls in the heart of the stupa, and these greatly delayed the progress of the work, for we were anxious not to remove any portion of these walls unnecessarily. Avoiding these, therefore, as much as possible, the pit was taken down by slow degrees to a very low level without result. Indeed after several days' digging, we had got down to what seemed to be free earth, and had almost lost hope of finding any relics at all, when suddenly and without warning the remains of the relic chamber were reached at a point which proved to be 2 feet below the level of the brick pavement surrounding the stupa as a whole.

THE RELIC CHAMBER.

What the exact structure of this chamber had been originally it was unfortunately quite impossible to say. It was not in the exact centre but a little more to the east and appeared to have been built against the end of that one of the radiating central walls which ran due east from the centre of the stupa. The chamber itself must originally have been roofed in some way, but this roofing, whatever it was, had completely disappeared, and the original open space was packed with earth. The chamber itself was of the rudest possible construction. A long smooth slab of slate had been laid down, extending in its length from north to south, and across the southern end of this was laid a heavy slab, meeting at right angles with another heavy slab along the western edge. These two thus formed two sides of a possible square, with a corner intact at the south-west. But no trace whatsoever could be found of any corresponding slabs on the east and north, and from the general position of the whole, it is my opinion that the chamber was not enclosed on these sides save by the massive rubble masonry of the radiating walls to the east and north-east. This is, of course, a surprising fact, and one which it is difficult to explain. But the fact as such is unquestionable. The eastern wall was penetrated to a considerable distance, but there was no trace of any continuation of the chamber, not even so much as a definite pavement of any kind. The whole thing seems to have been almost primitive in its rough simplicity. Even the definite "floor" of the chamber was not decorated or dressed anywhere except in the very corner where the relic casket stood. Here a little daub of *chuna* had been laid on, on which the casket had rested, and wherein its outline was found clearly impressed when it was removed, but the east of the floor was the plain unadorned slab itself.

THE RELIC CASKET AND THE RELIC.

The Relic casket itself, which was found standing upright in the south-west corner of the little chamber as already mentioned, is a round metal vessel 5 inches in diameter and 4 inches in height from the base to the edge of the lid. This lid originally supported three metal figures in the round, a seated Buddha figure in the centre (which was still in

position,) with a standing Bodhisattva figure on either side. These two figures as well as the halo from behind the Buddha's head, had become detached (probably at the time when the covering of the chamber collapsed, for the casket had evidently been subjected to some sudden shock from above as is proven by the way the Buddha figure has been forced downwards, deeply denting the lid of the casket and even breaking the metal at one side) but all three fragments were recovered, one Bodhisattva and the Buddha's halo close to the foot of the casket and the second Bodhisattva about 2 feet to the north. And these formed the entire contents of the chamber. The same shock apparently which dislodged the Bodhisattvas loosened the bottom of the casket also, so that this dropped out as the upper part of the casket was lifted off the slab. And on this bottom was found a six-sided crystal reliquary measuring about "2½ by 1½" and beside it a round clay sealing which had been partially dissolved by the infiltration of water and had become detached from the crystal, but which still preserved traces of its original device, namely, an elephant standing to the right which we may assume was the impression of the king's seal. This seal had originally closed the small round orifice which had been hollowed out to a depth of about an inch in one end of the six-sided crystal, and within which the sacred relics were still tightly packed. These consist of three small fragments of bone, and are undoubtedly the original relics deposited in the stupa by Kanishka which Hiuen Tshang tells us were relics of Gautama Buddha.

CASKET DESCRIBED.

The casket itself which contained this crystal reliquary is of exceptional interest. It is composed of an alloy in which copper predominates but seems almost certainly to have been gilded originally. The main body of the casket, which is circular, measures 5" in diameter with a height of 4, but on to this body is fitted a deep lid supporting the three figures in the round already mentioned, giving a total height of 7½. The only decoration on the upper surface of the lid consists of the incised petals of a full-blown lotus, but the deep lip which fits on to the top of the casket proper shows a highly ornamental band of geese or swans flying with wreaths in their bills, the whole being in low relief. As to the main body of the casket itself, the decoration consists of a series of seated Buddha figures, supported, as it were, by a long undulating garland upheld by little Erotes, with larger worshipping figures at intervals, leaning out of the background towards the Buddhas which device extending continuously around the casket terminates at a larger group of figures representing King Kanishka himself standing with an attendant on either side. All these figures are in very high relief, and the design as a whole is admirable in the highest degree. In point of execution, however, the casket shows manifest proof of artistic decadence, and thus enables us to affirm with certainty that the theory held by some writers that the Buddhist art of Gandhara owed its origin to or at least reached its prime under Kanishka is no longer tenable. That this is a definite step in advance is obvious. Kanishka's casket was certainly not produced until the school of Gandhara had already reached its decline, and the only possible conclusion to be drawn from this fact is that in its origin the school was considerably older. For there is no doubt at all that this is Kanishka's casket. Not only have we the figure of the King

agreeing in all details with the images occurring on his coins, but the inscriptions which have been brought to light by cleaning leave no doubt on the point. Punched into the metal is a series of faint dots like the writing on the famous Taxila copper plate. These inscriptions occur on the upper surface of the lid between the flying geese on the lower edge of the lid and again in the level spaces above and below the figures in high relief decorating the main body of the casket. Thus we have four inscriptions in all in cursive Kharoshthi writing. That on the lid reads, "Acaryana (m) Sarvastivadina (m) praregrane (sic)". For the acceptance (or, as the property) of the doctors of the school of Sarvastivadins and about the reading here, there is no possible doubt. The second epigraph along the lower edge of the lid is however very badly corroded in parts, and cannot be read at present with any certainty, although the name Kanishka appears definitely traceable even here. Lower down in the space between the heads of the main frieze the inscription is clear, and reads: "Deyadharma sarvasattvana (m) hidasuhartham bhavatu" which is a well-known Buddhist formula meaning "May this pious gift tend to the welfare and happiness of all beings," But the fourth inscription along the lower edge of the casket is the most important of the three hitherto deciphered and reads: "Dasa Agisala navakarmi Kanashasa vihare Mahasenasa sangharame." This appears to be as it were the signature of Kanishka's chief artisan, and I would propose to read it. "The slave Agisalaos, the superintending engineer at the Vihara of Kanishka in the monastery of Mahasena. The name Mahasena is, so far as I am aware, unknown in this connection, but that Kanishka built his great stupa at a spot already traditionally sacred is not only probable *per se*, but even half indicated by the legends handed down to us by the Chinese pilgrims, and in the expression "Mahasenasa sangharame," we probably have the name of this earlier establishment.

DETACHED BUILDINGS.

As can easily be inferred from the above, the bulk of our attention this year was given to the recovery of the main monument itself. But incidentally a number of minor detached buildings were uncovered in its immediate neighbourhood. The detached temple or shrine south of the main pagoda together with the two smaller foundations north of the same were discussed in my last year's report, and no new evidence regarding them has been discovered. As regards the smaller structures to the east which were met with last year, I find I was mistaken in thinking that they were at a higher level than the other monuments just mentioned. The fields burying the whole site, I now find slope from west to east to a far greater degree than I had realised, so that, although the buildings to the west were buried to a depth of from 10 to 12 feet and those in the east only 5 or 6 feet, they prove after all to be actually on one level, as is apparent now that the intervening bank has been removed and the single pavement connecting both groups of buildings has been cleared. This enables me to correct my previous error in thinking these smaller structures disconnected with the other remains and to affirm definitely that they are integral parts of the whole, although a number seem to belong to a late period of occupation. Further digging in this portion of the site, moreover, has resulted in the recovery of a number of other similar structures, which are seen certainly to be little stupas of various

shapes and sizes. The majority of those so far recovered lie to the south east of the main stupa, but several have been found along the eastern face as well, and it is practically certain that further excavation will disclose yet others both east and south-east, and presumably to the north-east too. This all agrees, therefore, very well indeed with what Hiuen Tshang tells us. We have the largest pagoda in India on the east of a huge monastery. The entrance to this he tells us was on the east and to the right and left of this entrance were numberless little stupas. To the right of the entrance, we have not yet dug beyond following the outline of the main monument, but to the left, *i.e.*, to the south east, a certain amount of excavation has been carried out, and wherever we go in this direction, little stupas are found closely crowded together. In one respect however they do not seem to agree with what the pilgrim tells us. He declares that they were exceptionally ornate, and lavishly decorated, whereas such foundations as we have so far recovered are with a single exception perfectly bare of decoration save such as consists of plain mouldings. The exception was an irregular stupa base east of the main monument which was found to have had a series of stone basreliefs running around its sides about one foot above the base some of which were in position, while badly damaged fragments of other larger reliefs, and one well preserved group representing Kubera and Hariti, measuring 2 feet square, were found in the surrounding debris. A very large number of other sculptural fragments in stucco and terra cotta were found to the west of this stupa. These were for the most part curiously grinning heads, which seem certainly to have been grotesques of sorts, together with more serious doll-like heads, wearing high and elaborate dresses. Whether these are very late forms of Bodhisattvas it is impossible to say, but that they as well as the grotesques, the floral ornaments and the heads of boars and dragons (or perhaps better nagas), which were recovered here, formed part of the ornamentation of these buildings which is now lost seems certain and perhaps gives us the clue to their present unadorned condition. For it appears probable these structures belong in the main to the later centuries during which the site was occupied. They may even be later than Hiuen Tshang's visit. In some cases they were not erected during the period of that stone sculpture which is typical of Gandhara. Instances of real Gandhara sculpture therefore would naturally be rare and would be found only where ancient sculptures had been procured from older buildings and reset, as was almost certainly the case, as regards the stupa just mentioned, which has every appearance of being a very late structure. The bulk of the ornamentation, however, was in stucco and terra-cotta and modelled earth painted (as is shown by the numerous fragments of such figures which were found). And this has for the most part disappeared, owing to its perishable nature, leaving the little stupas in their present unadorned conditions. This bears out then my original theory mentioned in the previous report. That only late sculptures of a very decadent type should prevail at Shahj-ki-Dheri was what might have been expected. It was the almost total absence of older fragments which raised a doubt last year. But this year a sufficient number of older fragments have been found to prove early occupation and one find in particular establishes the great antiquity of the site beyond peradventure.

INSCRIBED BRICKS.

This, one of the most interesting finds so far recovered, consists of a number of fragments of inscribed brick found among the *debris* on the western edge of the western projection of the main stupa. No single unbroken brick was recovered, but from the fragment one can infer that they measured originally 9 by 6 inches by about an inch and a half in thickness. They show curiously corrugated bricks with smooth faces, show a thin coating of coarse glaze, thus giving us proof of the use of glazing at a date much earlier than has hitherto been known. For beneath this glaze, the epigraph had been inclosed which enables us to date the fragments with tolerable accuracy. But although a very large number of such brick fragments were recovered in our particularly careful search, only 18 were found with any writing preserved on them, and in the majority of cases even these showed only one or two letters each one, however, bears the epigraph "*Budhase*" appears to be part of a compound, another the letters *Divasi* but no complete record can be made out. The most important fact to be noted, however is that the character used is ancient Kharoshthi of a period in my opinion intermediary between the extreme varieties known, say 1st century A. D. That such an epigraph in bricks would have been moved from one place to another is to my mind out of the question, and its occurrence here is therefore another positive proof of the early date of the monument.

COINS.

The coins recovered confirm the point. For of the many copper coins recovered at various places, the majority of those in a recognisable condition belong to the Kushana period, although a few were as late as the Sahis of Kabul. The only one however from which important conclusions can be drawn with certainty is the copper coin of Kanishka found in the centre of the stupa mound beside the relic chamber. The significance of this discovery is obvious, for this coin alone would have been strong presumptive evidence as to the identity of the relics, even if the casket had proved to be uninscribed. As it is, it harmonises perfectly with all the evidence from other sources.

EXPLORATION OF MONASTIC MOUND.

Throughout the first season's operations at Shahji-ki-Dheri, our attention was given wholly to the stupa mound, hoping there, if anywhere, to find definite proof of the site. But on resuming the work this year, it was decided to examine at least a portion of the larger monastic mound to the west as well. A series of trial pits was accordingly dug across the centre of the mound from east to west in the hope of determining the level and position of the central courtyard. But although a pavement of pounded brick dust was found at the bottom of each, we did not find any trace of buildings and for this reason made trial diggings, more to the east. Here however an intricate maze of walls was found very near the surface which time did not permit of our clearing. But more satisfactory results were obtained at the south east. As shown in the very brief report of Lieutenant C. A. Crompton, R. E., dated the 30th March 1875, the Sappers and Miners under his command had, as he calls it, opened out the descending gallery on the south side of the mound (marked A on his plan). This gallery he says was cleared out to a length of 62 feet from the mound when a circular chamber 10

feet in diameter was reached. On clearing this out, water was reached, and no trace of a continuation of the passage from this chamber was found; possibly this was an old well. No trace of this well was visible on our arrival. What we actually found was a rough tunnel dug seemingly by the Sappers and miners themselves in the south east end of the main mound, leading at a sharp incline downwards and to the north well into the body of the mound. There was no indication of any passage or gallery except the tunnel itself which had been led right through a pavement between two large brick columns which the excavators seem not to have noticed. The edge of this pavement was clearly traceable on both sides of the shaft they had sunk, and also one corner of one of the two columns. We began our work at this spot therefore with this definite clue. The edge of the pavement was cleared on both sides of the tunnel for a width of 3 or 4 feet (as far as it was safe to clear it with the mass of overhanging earth above) and the columns were both set free. In order to get at this very deeply buried building, which seems certainly to be a monastery, a trench was then outlined on the surface in line with the two columns already mentioned, but to the west of the tunnel, in the hope of recovering a definite colonnade. But long before anything like the required depth was reached, the diggers came upon another pavement, some 10 feet above the first. In order to find out what this was therefore, the idea of sinking a trench to uncover the lower monument was for the time being laid aside, and the men were ordered to clear the upper pavement first of all.

MODERN TAKKHANA AND REMAINS UNDERNEATH.

Meanwhile, the remains of an entirely modern takkhana adjoining the tunnel on the east had been cleared. Here again a rough brick pavement was found, but only 6' to 5' above the lower monastery, and thus not on the level of the upper pavement on the west. In order not to have all access to the lower building closed, we cut through this brick pavement on the east and went down to the level of the older monument. Here the original pavement was found to continue and in line with the two columns previously noticed, a third was found to the east, but in a poor state of preservation. North of this, however, a fourth column was recovered, measuring 4 "10" square (the columns vary slightly, but all approximate this measurement) and rising to a height of 5, 3 or just beneath the pavement we had removed. It seems evident, therefore, that we have here the inside corner of a monastic building, and there is a reasonable hope that the main lines of this building can be recovered. The fact that the limited portion of this pavement which we were able to approach this year was covered with various bits and fragments of metal and so forth, including one Buddhist temple ornament in excellent preservation (representing the Three Jewels supported on a central shaft crossed in the middle by a trident and terminating in a crescent below) makes it probable that a thorough clearance of the same would yield interesting results. The brick columns, moreover, are, in Mr. Marshall's opinion, the largest known examples of such structures in early monastic architecture in India and this points clearly to the importance of the building. The level on which this lowest pavement occurs, it should furthermore be noticed, is about the level of the fields surrounding and burying the main stupa, so that there is every possibility that an even

older structure will be found beneath the lowest remains yet discovered in this portion of the site. The explanation of this greater depth here is furthermore clear. The oldest building was manifestly burnt down, as is witnessed by the strata of charcoal traceable in the sides of our cutting. Over the ruins of this older building, another structure was raised as time went on, and the process seems to have been repeated a number of times. There are at least three defunct pavements at different levels at this one corner of the mound alone, and a little to the north yet other walls and pavements at other levels still. Of all these however only the uppermost one has as yet been cleared to its edge, so that this is the only one which can be described in detail.

FURTHER ARCHEOLOGICAL TREASURES NEAR PESHAWUR.

We publish elsewhere new and interesting details regarding the discovery of Buddhist relics near Peshawar and further results of the explorations at shahji-ki-Dheri. But though much of Dr. Spooner's attention was devoted to this important site, other valuable archaeological work was carried out in the Northern Circle. During the year. Conservation work at Takahthi-Bahi was carried on throughout the year, though as the excavation work was mainly limited to underground passages and the extra-mural portion of the site, comparatively few sculptures were discovered. The most interesting discovery was a square stone pierced through the centre, which must have been the pediment of a small stupa. This is of a peculiar greenish hue, and represents, the four scenes which it bears :—the death of Gautama, his cremation, the guarding of his relics, and his subsequent adoration by the hosts of heaven, typified by Indra and Brahma wearing the peculiar head-dresses associated with them in the legendary scenes. Dr. Spooner says that so far as he is aware, a more perfect specimen of this cycle of the Mahaparinirvana does not exist. Both at Takht-i-Bahi and Jamalgarhi, it was found desirable to suspend some operations until the sites can be closed against the wanton spoliation by neighbouring peasants. At Jamalgarhi it was found that the clearing of the central courtyard only afforded an opportunity for the peasants to purloin the slate slabs from the pavement to use as tombstones in the village graveyard, and though the civil authorities have endeavoured to impress upon the Malik the seriousness of their responsibilities in this matter, it is doubtful whether the Malik has much control over ruins which are often out of sight of the villages. It is reported that the upper galleries of the Museum are now filled with sculptures from Takht-i-Bahi, and future collections will have to be housed in the main hall. A handbook is being prepared to explain this important collection of sculptures for the benefit of visitors to the Museum; an exhaustive teaching catalogue will be published later on. It is noted that additions to the collections from private sources were not numerous during the year. The most interesting was a large (headless) standing figure, presented by Mr. Anson, Assistant Commissioner, Charsadda. This figure, some $3\frac{1}{4}$ feet high, represents a goddess with four arms, a fact which invests it with unusual interest, for figures with more than two arms are almost unknown in Gandhara art. Unfortunately the upper pair of arms is lost, but the lower ones hold a spear and a well-defined wheel respectively, while the peculiarly Greek nature of the drapery is a further point of interest.

The Tibtan Buddhist Scriptures.

Considerable interest has been aroused in England by the arrival in London of a complete set in 103 volumes of the Kah-gyur, or Tibetan version of the Buddhist scriptures. This monumental book is the property of Lord Ffrench, and is housed in an office in Finsbury. The Dalai Lama, when he went to Peking, took with him two sets of this precious work, giving one of them to the Dowager Empress. The other is the one now in the possession of Lord Ffrench. It is printed from carved wooden Tibetan blocks, and is the authorised edition of 1731, printed at Narthang, in Western Tibet. It has developed its enormous size by the expository accretions of the Northern School. The work claims to be Buddha's "Three Baskets," but the thirty-one books of the Southern canon have grown to over hundred, and each book in the Tibetan version consists of over a thousand pages, while each volume weighs 10lbs. After the Kah-gyur there come 225 more volumes called the Tan-gyur, which are in the form of commentaries.

A Useful Bengali Tract.

The Jogasram at Benares has been issuing a series of useful tracts in Bengali, known as "Kumar Paribrajak Series," and distributing them *gratis*. One of the latest of these tracts, is entitled "The Specific for Malaria," and a copy has been sent to us as "Kumar Paribrajak Sri Krishnananda Swamiji's Birthday Present." The following is a summary of the tract, as translated by a friend :—

A few years ago, a *Sadhu* was living in a village temple for the performance of a certain religious rite. During his stay there, he found most of the people of the place emaciated and sickly in appearance owing, as it appeared too plain, to the lack of proper nourishment, and the use of foreign medicines. These people, used to flock to the *Sadhu* for the purpose of getting some specific from him for the cure of the various maladies that afflicted them. The following is the purport of the *Sadhu's* injunctions to them for the relief of both their physical and mental ailments.

He said : No kind of medicine will be of any effectual use to them unless they endeavour in the right way for self-preservation. They may pray to the Government for its aid, but it will not do for them to depend entirely on Government. The use of medicine is not the only means for getting relief from disease. There are other means which, if adopted, will bring greater relief than the use of drugs. Of course, it is necessary to take medicine when one is ill. But it has to be remembered that indigenous drugs are more potent than those imported from abroad, and though it takes some time to effect a cure under the Indian medical system,

the remedy affords permanent relief. But the best way to prevent the attacks of diseases is to have a sound mind and strong body, and these precious blessings can only be attained by the practice of self-control. It is necessary, therefore, above all things, that one should learn to control his passions and desires. Men, women, boys and girls of all ages should be taught this great lesson. There is no better specific for the cure of diseases than the control of the passions. The great pious physician, Charaka, has clearly laid down that *Brahmacharya* is the only means of attaining longevity. It is more potent than gallons of tonic, and it is within the reach of all, requiring no expense and providing a sure cure of all the maladies that flesh is heir to. Of course, training and practice are necessary to enable one to lead such a life. Its efficacy would be realised if it is practised for a period of four months at least from the month of *Sraban* to *Kartik*, and if observed for a year, a man, who is physically wrecked, is sure to be renovated in health. It is far more necessary to preserve one's health in due order than beget children for the perpetuation of the family. The reason why every house in the country is full of unhealthy and sickly children is the want of self-control on the part of fathers and mothers who themselves are sick and unhealthy. They only have healthy children who practise self-control, and are themselves free from diseases. The sole cause of infant mortality is the neglect on the part of parents to practise *Brahmacharya*. Once the habit of self-control is acquired, all inclination to luxurious living, pleasure seeking, sloth, sleepiness, frolics and frivolities will disappear. It will make the body active, and enable it to bear heat and cold, the nerves will be strong and the blood corpuscles will be so pure as to retard the growth of the germs of disease. Excess in any sort of indulgence, either in eating, drinking or in other matters, can only be avoided by the practice of self-control. So it will be seen that self-control is a priceless remedy for all sorts of illnesses. Its effects on the mind are excellent. It makes men truthful, philanthropic, pious, kind, righteous and of pure character. When such an elixir of life can be had without any cost, what is the use of paying for medicines that in the end turn injurious? It is owing to the want of self-control that the population is multiplying so rapidly, and so milk and other nutritious food are becoming dearer every day. It is owing to this growth of population that grazing pastures are being cultivated for food, and so cows and buffaloes are being decimated for want of necessary fodder, and the consequence is that milk and other dairy produce are becoming scarce. It is this scarcity of milk and its various products that is the main cause of the deterioration of health of our people. It is owing to their limited means, having to maintain a large family, that so many people are unable to have sufficient food to satisfy their hunger or get medicines, when taken ill. It is for this reason that people in these days find it hard to maintain cows in their houses which at one time formed the principal feature in every Hindu home. They are generally extravagant in spending money on *many luxuries*, but are not able to maintain an animal that is likely to keep them in good health. If the villagers direct their attention to the preservation of cows, famine will disappear in time from the country. It is from the bovine species that almost all our nutritious food is to be had either directly or indirectly. Those who neglect to take proper care of cows and for the sake of a small gain make them over to

the butchers, when they are old, cannot expect to have any mercy from gods. It is owing to this ill-treatment of cows that crops are damaged sometimes by excessive rain sometimes by want of rain, and often by the lack of seasonal rains. You are trying to raise more crops by cultivating even the pasture lands, but the regulation of the rainfall is not in your power. It is no wonder that people suffer from all sorts of diseases, and the death of their near and dear ones when they take no care of cows and are heartless enough to sell them to the butchers. The cow may be said to be the incarnation of Lakshmi. Milk sustains life and imparts strength and vigour to the system. It is, therefore, of utmost importance that every householder should spend a little for the proper maintenance of cows. Cowdung is considered as preventive of malaria; *ghee* and milk prolong life and serve as febrifuge. So the drinking of milk is essential for the preservation of health. Next to self-control, the tending of cows is a curative for malaria.

The Royal Declaration Against Transubstantiation.

The first public act of every Sovereign who ascends the British throne is "to make, subscribe and audibly repeat the following Declaration :—

"I, A. B., solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the Body and Blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous; and I do solemnly in the presence of God, profess, testify, and declare that I do make this declaration, and very part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted to me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof although the Pope or any other person or persons, or power whatsoever, should dispense with or cancel the same, or declare that it was null and void from the beginning."—*The Times Weekly Edition Sept. 18, 1908.*

Digest of the Majjhima Nikaya.

(Continued from the last Number.)

36. MAHA SACCACA SUTTA.

මහා සක්කක සුචන.

Vesali. The Exalted One was staying in the domed Hall in the Mahavana Wood. Saccaka was seen by Ananda coming at a distance towards the Kūtāgāra Hall, where the Exalted One was staying. Saccaka opened the conversation about ascetic practices of Samanas and Brahmins and described the ascetic habits of certain ascetics. The Exalted One thereupon explained in detail the differentiations of bodily and mental asceticism, and at the request of Saccaka, who is here surnamed Aggivessana, gave a complete description of his renunciation and of his training under the ascetics, Alārakāmo and Uddaka Rāmaputto, and of the painful ascetic practices which he had for six years experienced in the forest, never to be superceded by any other ascetic or Brahman. Having found out that ascetic mortification of the body could not produce the bliss of Nirvana, the Bodhisat thought that the path to Buddhahood must be searched in another direction; and having remembered the bliss he had experienced as a child when sitting under the shade of the Jambu tree on the day of the royal harvest festival at Kapilavastu, he thought that through the path of the Jhanas the Way to Enlightenment could be found. He then began to take food whereupon the five Bhikkhus abandoned him. He then practised the 4 Jhanas and obtained the divine faculties of looking into past births, and into the future and acquired the Supreme Wisdom whereby He gained the transcendental knowledge of the four Noble Truths.

37. CULA TANHA SANKHAYA SUTTA.

චුළ තණ්හා සංඛය සුචන.

Savatthi. The Exalted One was staying in the Pubbārama monastery. The god Sakko (Indra) visited the Exalted One and asked Him a question on the life of the perfect Brahmacāri. He preached to Sakko. After Sakko had returned to Tāvātīsa heaven, the Venerable Maha Moggallana by *Iddhi* divine power visited the heaven of Sakko. At the time Sakko was in the Eka Pundarika Park, who seeing Maha Moggallana approaching him, welcomed him and offered him a seat, and the Venerable Maha Moggallana having been seated asked Indra to repeat the sutta that he had heard from the Exalted One, and Indra answered him that he had work to attend to; and related the story of the fight between the gods and the Asuras and how they were defeated and as a triumph of his Victory he had created the Vēja yanta Palace with its attendant houris and asked Maha Moggallana to see it. Maha Moggallana having assented went to see it and the houris of the Indra's Court seeing the Ven'ble Mahā Moggallana exhibited that sense of fear and modesty which is shown by the daughter-in-law when in the presence of her father-in-law. Indra with Vessavana was showing the different parts of the Vaijayanta Palace to the Ven'ble Moggallana, who thereupon thought, "forsooth, foolish is this dæmon, delaying to do good," and to make him reflect the impermanency of things made the palace shake by the power of *iddhi*. Indra being

frightened, thereafter remembered the discourse and repeated it to Maha Moggallana. The latter again by miraculous power descended from Heaven to the Pubbarama Monastery and related the whole incident to the Buddha, who repeated the discourse which was propounded to Indra.

38. MAHA TANHA SAMKHAYA SUTTA.

මහා තණ්හා සංඛය සුචන.

Savatthi. The Exalted One was staying at the Jetavana Monastery. At that time the Bhikkhu Sāti, the son of Kevatta, was holding fast to the sinful heretical belief that the Exalted One was teaching the doctrine of transmigration of the individual consciousness. Several of the Bhikkhus having heard of Sati's belief went to him, and on inquiry found that he does hold to such a theory, whereupon the Bhikkhus in the hope of saving him from the sinful position asked him to desist saying that the Exalted One enunciates such a doctrine, in as much as the Exalted One in manifold ways proclaims that consciousness operates according to the law of Dependent Origination. The rebuking of the Bhikkhus had no effect on Sāti. Thereupon they reported against him to the Exalted One. The Exalted One sent for the erring Bhikkhu and rebuked him for misrepresenting the teachings of the Exalted One. He accentuated that what He preaches is based on the doctrine of Dependent Causation and the belief held by the Bhikkhu is self-destructive and not tending towards Nirvana.

The Exalted One taught that on the coalition of several causes depends the birth of consciousness; that the evolution of skhandas is based on Taṇha. He taught on the operation of the law of Dependent causality; on the process of conception of the living being, the evolution of the child, his age of play, the different amusements of the child; the development of the child as a youth, who attracted by the sense pleasures &c., leads the sensual life which drags him to the whirlpool of Sansāra. To teach the Dhamma the Tathāgato is born, and the youngman having heard it, renounces the life of pleasure and assuming the life of the Brahmacāri refrains from all evil tendencies, and leads the higher life.

39. MAHA ASSAPURA SUTTA.

මහා අසපුර සුචන.

Anga. The Exalted One was staying in the township of Assapura. He preached the principles that constitute the true Samana, and urged the Bhikkhus to lead the upright life by observing the principles of Hiri and Otappa, sense of shame, and a sense of fear, which when applied in daily life prevents the Bhikkhu from falling into evil and leads him up to the heights of purity of actions, purity of words, purity of thought, purity in livelihood, to control the sense organs of eye, ear, nose, tongue, body, and mind, to moderation in diet, to observe the vigils in going through the meditations in the cloister, and going to sleep on the right side with a high resolve to wake up at dawn, to be in a state of constant watchful attentiveness in every movement of the limbs of the body, to live in solitude, apart from the turmoils of the world, and practise sitting upright the yoga of breathing, and abstain from covetousness and live cultivating the feelings of charity, pitying love to all living beings, keeping the mind in activity, avoiding lethargy and irritability and scepticism.

By the parable of the sick man who has recovered, of the released prisoner, of the emancipated slave, the Exalted One shows how the Bhikkhu feels happy when he, having freed from the five *nivaraṇa* obstacles, is enjoying the sweets of the four Jhānas, and is in possession of the higher psychical faculties of looking back to past births, to future births, and of acquiring the Exalted Wisdom of Nirvana.

40. CULĀ ASSAPURA SUTTA.

මූල අසපුර සූතන.

Anga. The Exalted One was staying in the township of Assapura. He taught the Bhikkhus the Doctrine of emancipation from the contaminations that go to destroy the life of Bhikkhu. The simple wearing of the yellow robe alone does not make one a Bhikkhu, nor the garb of the *acetakas*, *Rajo jallikas*, the *Udakarohakas*, the *Rukkhamulikas*, *Abbhokasikas*, *Ubbhatthakas*, *Pariyayabhattikas*, the *Mantajjhāyis*, and *Jatilas*. It is the purification of the heart from the contaminations of covetousness, anger, hatred, harbouring anger, maligning, self praise, envy, avarice, cunning, deceit, hypocrisy and from unscientific theories that makes one a Bhikkhu. Such a one is in possession of the bliss of joy, serenity and peace and all embracing love. By the parable of the pond that is full of clear cool water which is used by all kinds of people coming from the four quarters, the Exalted One says that the Kshatriyas can enter the Order and practise the four infinite virtues and enjoy the bliss of peace, as well as the Brahmanas, Vaishyas and Sudras. Each of these castes can also attain Nirvana.

41. SALEYYAKA SUTTA.

සාලෙය්‍යක සූතන.

Kosala. The Exalted One was travelling in Kōsala with a great multitude of Bhikkhus. He came to the Brahman village of Sāla. Many Brahmanas having heard of His arrival came to Him and asked Him why some men are born in Hell and some in Heaven.

The Exalted One explained that those who do unrighteous deeds are born in Hell and those who do righteous deeds are born in Heaven. At the request of these Brahmanas, He taught them the Doctrine showing that in three ways evil is committed by the body, in four ways by words, and in three ways by thought, whereby the evil door is born in a state of suffering. In three ways a man does good by deed, in four ways by word, in three ways by thought, whereby he is born in heaven. The Brahman householders were pleased with the elucidation of the principles of good and evil and asked the Exalted One to admit them as His lay followers.

(To be Continued.)

Analytical Study of the Puranas.

The word "Hindu" was for the first time used by the invading Muhammedans for the people inhabiting the land watered by the Indus. It is used by the foreigners to-day to that body of people who belong to the Brahmanical religion of the land. The word Hindu means an idol worshipper under a Brahmin priest. The Muhammedans of India being a subject people are not classed as a nation. In Europe, where

Christianity is the prevailing religion, the people are not classified under one designation, nor are they called after their religion in the same way as the Mohammedans and Hindus in India. Each nation is known in Europe from the land they live in, as it is the best way to identify a people. Among the Hindus when classifying the different races in India, each is known ethnically from the land he came. A man born in Bengal is a Bengalee, and if he is a Sivite he is known as such, not under the common term of Hindu, as there are several sects, each differing from the others. When a Behari meets a man of another province, he is asked about his birth place and caste only.

The study of the Puranas is of some value to be the student of Indo-Aryan religions. The two most famous Aryo-Indian epics are the "Mahabharata" and "Ramayana", which form the "Bible" of the native religionists of India. Besides these two there are the 18 puranas. The main topic of the Mahabharata is an account of the War between the Kuru and Pandus with Krishna as the guiding spirit of the latter. In the Ramayana the main topic is based on a war between Ravana and Rama, the former a Dravidian the latter an Aryan. Ravana is a follower of Shiva, and Rama a follower of Vishnu. Here Vishnu is the god of the Aryans, and Shiva of the Dravidian Ravana. Practically it is a fight between these two gods, Vishnu eventually defeating the Dravidian Shiva. Ravana, it is said was in a previous birth the gate keeper of the god Vishnu. To have a sight of the god it was necessary to get the permission of the gate keeper, and a great Rishi who had happened to visit the heaven of Vishnu, was denied admission on the ground that Vishnu was asleep, and not to be disturbed. The Rishi in anger cursed the gate-keeper with the imprecation that he shall be born as an enemy of Vishnu for several births. Vishnu after he woke up from his sleep, heard of the contretemps, and when he found that there is no averting the danger he had to advise the poor gate-keeper to leave the abode of Vishnu, and be born in Lanka as his enemy, who under the name of Ravana began to rule. He accepted Shiva as his god, learnt the Vedas, and became an accomplished scholar. He became very powerful and was a great devotee, and made many pilgrimages to Kailas to interview Shiva. The gods hearing of the power of Ravana were frightened as they found out that he even could stop the working of "the evolution of the cosmos," and beseeched Vishnu to use his influence, to which request Vishnu answered that as Ravana was so powerful, no one but himself could subdue him and that he would therefore take birth in the world of men. Vishnu incarnated as Rama and was born as the son of King Dasaratha of Ayodhya. Rama after having attained age married the earth born daughter of Janaka, King of Videha, whose capital was Mithila. Owing to some family troubles Dasaratha ordered Rama to go into the forest, who with his Sita, and his brother Lakshmana went thereto. In the absence of Rama on a certain day, Ravana, in disguise, entered the wood, where Rama was living, and carried off Sita to Lanka. Ravana was avenged for this great crime, and he was killed in battle. Ravana after two other subsequent incarnations having atoned for the crime he had committed, was again re-appointed Vishnu's door-keeper, where he is enjoying the blissful company of the Gods. Nevertheless Ravana unfortunately is still an object of execration to the illiterate millions, who follow Vishnu. In the Mahabharata it is Vishnu again who was born as

Krishna. Krishna was a Kshatriya Prince, who having taken the part of the Pandavas helped the destruction of the different clans of Kshatriyas in the great battle at Kurukshetra. It is said that with the war perished justice, truth and righteousness. Krishna as the eighth Avatar of Vishnu, helped the destruction of the Kshatriyas, the protection of the land. Rama was the seventh incarnation of Vishnu and he was instrumental in not only destroying Ravana, but Ravana, also helped to destroy the powers of Parasurama, who as the incarnation before Rama, came to destroy the Kshatriyas for the fault of a certain king who had killed a cow, the property of a Brahmin. Parasurama, it is said, extirpated the Kshatriyas twenty seven times, and when Rama appeared Parasurama retired to the forests in Malaya. When Parasurama had killed all the Kshatriya males, the Kshatriya females came in a body to the Brahmin sages and begged to take them as their wives, and these sages, without lust, "co-habited with these women and produced beautiful Kshatriya boys and girls." According to this story, it is evident that at one time there were intermarriages between the two castes. Each Purana extols its own special deity making him superior to the other gods. The main feature of the Puranas is an exhibition of the god's power in being able to subdue his foe, who was either a demon (Asura), or an ascetic or another deity. The chief function of the gods was to wage war with their foes, and these foes change according to the times. First it was a war between Asura and Gods, then among the gods themselves, later it was between saints and gods. The he-gods and she-gods of India are all martial in spirit; they are worshiped for their material strength, and yet the worshippers are noted for mild nature !!

The philosophical student when he begins analysing the Puranas is naturally led to the discovery that the Brahman has been working to gain his supremacy over men of other castes and gods. The spirit of scepticism is also fostered indirectly, and with pain one sees how the gods do not scruple to practise the art of lying, deception, &c. No wonder that India is morally in a state of degradation. A purifying faith with an exalted code of morality is absolutely required in India to elevate the people from their present state of ethical degeneration. Christianity can give no high ethical code, and the mode of Christian living is a desecration of high ideals. The religion of Islam is too materialistic for an idealistic mind, and its ethics are based on a fatalistic conception of life. To the Indo-Aryan the only purifying faith is the Arya Dharma of the Buddha the acceptance of which will once more elevate the people to the heights of happiness once attained by their ancestors in the time of the Buddhist Kings of ancient India.

Life of the Tibetan Saint Mila Repa.

INTRODUCTION BY THE AUTHOR.

Name Guru.

I wish to narrate the story of a Mahayogi who lived in this high snow-clad table-land of Tibet; one who from the beginning of his career, had been deeply impressed with the transient and impermanent nature of all states of worldly existences, in the anguish

and troubles of which he saw all men immersed; to whom the world appeared like a huge furnace where everyone seemed to be roasting. This filled his heart with such piercing sorrow that he found it impossible to envy even Brahma and Indra, the celestial conditions of felicity enjoyed by them in their heavens, much less did he long for the earthly joys and pleasures afforded by a life of worldly greatness. On the other hand he was so captivated by the vision of Immaculate purity, of chaste Ideal beauty, afforded by the description of the state of perfect freedom and Ommiscience attending the attainment of Buddhahood, that he did not care even though he should lose his very life in the search for it upon which he set out fully endowed with a firm faith, sharp interest and a heart everflowing with all-pervading love and kindly sympathy. He was one, who, being favoured by sacred and holy Gurus (Spiritual Guides) enlisted it for himself in the delightful solitudes of mountain retreats, thereby obtaining emancipation from the toils of ignorance; so that in him the seeds of experience and Inspiration attained full growth.

He was one, who having thrown aside all considerations about worldly prospect, ease, name, and fame, devoted himself resolutely to the single aim of raising the banner of spiritual development to such a height, as to serve as an ideal pattern for future followers in the path, an ideal example for them, so as to save them from worldly conventionalism and dilatoriness, and to urge them forward in the inward course. One who being favoured by Devas and Dakinis, triumphed over the difficulties of the Path, obtained transcendent pre-eminence in spiritual Truth, and acquired depth of knowledge and experience therein to such an extent, that religious devotion became his natural element. One who by profound reverence and sincere belief in the succession of masters obtained their grace and spiritual support and their spiritual nomination as their adopted successor in the promulgation of their spiritual truths, whereby also he manifested occult powers and signs of incomparable nature and unmistakeable significance.

He was such an one as by the power of the greatness of his altruistic sincere unselfish love and compassion, was endowed with the power and gift of inspiring even the (unrighteous worldly) sin-hardened sceptical scoffers (and unbelievers) with an involuntary emotion of soul-stirring faith, causing all the hairs of the body to stand up in thrilling ecstasy, and causing the tears to flow freely, thereby sowing the seeds of future redemption and causing enlightenment to support in their hearts by merely hearing his history and name, and thus was he able to reclaim, redeem and protect them from the fears and pangs of the lower Samsaric existences.

He was one who having acquired the mystic and occult sciences had the help of the Dakkinis to enable him to hold constant

communication with the four blissful states of ecstatic communion, thus promoting spiritual growth.

One who finally cleared himself of the two fold shadow of Maya and Karma and soared unimpeded into spiritual space, till he attained the goal where all Dogmas come to an end.

One who having obtained omniscience, all embracing good will, and rapturous love, attended with the acquirement of transcendent powers and virtues, became a self-evolved or self-developed Buddha, who towered above all the conflicting opinions and arguments held by the different sects and creeds, like the top-most adorning gem of the banner of victory.

He was one who having adopted the peerless Path of the Vajra-Yana Faith, applied himself assiduously, and attained the highest pinnacle of spiritual experience and knowledge,

One whose fame being served by the Devas and Dakinis had filled all the ten directions of the universe, with the reverberating melody of universal praise.

One whose physical body was pervaded by the descending Bliss, down to the toes and by the ascending bliss up to the crown of the head, where both merge into the central Bliss, thence rebounding and coursing down the three principal nerves, loosing the nerves centre knots and then finally enlarging the minutest nerves and changing them all into so many veritable Suksh-ma bliss nerves one who was thus able to expound the teachings and the ideas contained in the twelve collections of the Sutras and the four Vedas and to render them into metrical verses to be sung in Vajra-Yanic rites and rituals.

He was one whose every connection and idea being merged into the Primal cause had done away with the illusion of Dualism. One who being well versed in the science of the mind and the intellect, read exterior phenomena like a book.

One who boundlessly endowed with grace, omniscience and power, was able to develop and emancipate even dumb animals by preaching unto them conventional rules of conduct, as well as flattery, was reverently worshiped by all rational beings (Gods and men) with profound respect while he himself remained tranquil recollected, dignified.

Being most industrious and persevering in meditation upon the rare path he was unexcelled and excelling all other contemporary Mahayogis and Bodhisats, was worship even to them.

Proclaiming the Truth of the realised fact of the Illusionary nature of "I" with the deep thundering roar of the lion in full assurance of knowledge born of experience he struck beings of evil nature with fear. While His mind revelling in freedom in the limitless and centreless sphere of the heavens as an unbridled lion roams free among the mountainous ranges.

Having acquired full power over the mental states and faculties within, he overcame all danger from external elements and utilized them for his own good.

Having obtained transcendent knowledge in the control of the unsubstantial and spiritual nature of the mind, he was able to demonstrate it by flying in the sky, and by walking, resting and sleeping in the air.

Being able to produce flames of fire, springs or fountains of water from his body, besides changing it at will into any object, he was able to convince unbelievers and to bring them back to the observance of religious duties.

Being perfect in the practice of the four fold Dhyanas he was capable of projecting his astral body, to preside as the chief Yogi in all the 24 Sthans or Tirthas where the Devas and Dakinis congregate like clouds for spiritual communion. Fearless in the knowledge of the indestructible nature of Mind, he had the power of subduing Devas, and elementals of all the different kinds, and could get them to carry out his commands in fulfilling the four kinds of duties at once.

He was master architect, well versed in expounding the science of clear intellectual Space, wherein all bodies and forms of matter have their cause and origin.

He was a skilled physician, well practised in the art of curing the chronic diseases of the soul by the application of the medicine of the five device perfections or virtues.

He has an accomplished interpreter of the good or bad signification of the inherent sounds of all the exterior and interior elements well knowing them all to be but space become audible.

He was a well versed mathematician who had reduced his own mental state to the unchanging level of the No. 1, while knowing the most clearly inmost sects, aims and ways of other persons' minds.

He was a most learned professor in the science of the Mind which he proved beyond all doubt, to be the Alpha and Omega of every conceivable and visible phenomena, both material and spiritual, and the rays of which if allowed to shine without obstruction he knew would unfold themselves into the three-fold personality of the Universal, Divine and External Being, by their own inherent and unfettered power.

He was a perfect adept in occult knowledge and power who was able to traverse and visit all the countless sacred regions of Bliss of the Buddhas, where, by virtue of his all absolving acts, the residing Buddhas, Bodhisatwas of those sacred regions, favoured him with discourses on Dharma, and listened to his in return, so that the heavens themselves were sanctified by his visits and journeys thither.

Appearing unto the creatures of the six lokas, in suitable and specially adopted forms and manners, on different occasions, according to Karmic connections and merit, he there taught spiritual truths, in modes adopted to the intellectual capacity and the mood of his hearers, wrapping them up in parables and metaphors which was in perfect concordance with the wisdom of the Jinās; thus emancipating them by his teachings.

Repa Sangyay Kyap, Shengem Repa, Thampa Gyapheepa and Tongpa Sakya Guna.

They were his chelas of the highest order, all deeply practised in Yoga and possessing tranquillity of mind. There were also Laysay Bum and Shen-Dorino female noviciates or proselytes besides a great number of believing laity of both sexes.

(To be Continued.)

Buddhists of Asia, Wake up !

The Temple at Buddha Gaya is the most hallowed of all Buddhist Shrines. The site is consecrated by the imperishable associations of the Great Teacher of Nirvana, who 2498 years ago attained the supreme condition of anuttara samma sambodhi. So long as Buddhism shall last the sacred site at Buddha Gaya shall remain sanctified for the Buddhists of Asia.

In the time of the great Buddhist Kings when India was still independent, the Temple was state property, and when Buddhism was destroyed by the invading Moslems about 700 years ago, the Temple went into decay, and the precincts thereof was covered with jungle. Buddha Gaya was not forgotten but as long as the Moslems were ruling in India so long the Shrine remained forbidden ground for the Buddhists.

On consulting the records relating to the rebuilding of Buddha Gaya we find that several centuries ago a wandering "faqir" of the Saivite sect of Giri visited Buddha Gaya, and seeing the abandoned state of so suitable a site, took shelter amidst the ruins of the ancient Temple and founded the nucleus of a monastic establishment on the bank of the river Lilajan, which in later centuries developed and finally became the seat of the present Saivite *math* of Bodh Gaya. The Temple of Maha Bodhi strictly speaking is situate in the village Maha Bodh, belonging to the 7 anna Tikari raj, but the Mahants of Buddha Gaya assert that the Temple is in Mastipur Taradi, which villages the sanyasi Lal Gir received in 1727 A.C. from the Mogul Padshah Muhamad Shah, whose income was to be utilised in feeding the itinerant sanyasis. In the sanad given to the sanyasi no mention is made of the Maha Bodhi Shrine as a place of worship, and the donor was not a Hindu but

a Musulman ruler. The Ayeen Akbari is silent about the Buddha Gaya Shrine. After the annexation of Bihar to British India, European archæologists having heard of the ancient ruins at Buddha Gaya, visited the place, and began to make investigations, whose results were published by Dr. Francis Buchanan Hamilton in the "Asiatic Researches." (May 5th 1827.) In 1822 the Burmese Embassy visited the site, and from that time forward the Shrine, although in ruins, became again a place of pilgrimage to the Buddhists of Asia.

The late King Mindoon Min of Burma sent an Embassy to the Viceroy of India in 1874 to acquire a site at Buddha Gaya to build a monastery for the permanent residence of Buddhist monks, and the King's Ambassadors met the late Mahant Hem Narayan Gir, from whom they acquired a plot of land to the north west of the Great Temple, and received also the consent of the Mohant to restore the Temple and to build a masonry wall arround it conserving it for Buddhist worship.

The Burmese workmen started excavations in 1876 and continued operations for some time, when in 1878, the Government of India being informed of the unscientific manner the work was being conducted, deputed the late Dr. Rajendra lal Mitra, to make investigations thereat. He reported against the Burmese methods and strongly urged the Government to undertake the restoration of the Temple, so full of historic associations in Buddhist annals. The Government of India having accepted the suggestion of the learned Archæologist restored the Great Temple at a cost of about 100,000 rupees.

In 1884 the restoration was complete, but not until 1889 did the Government of Bengal direct the Public works Department to take charge of the Temple as well as the Burmese Resthouse. The latter was built on the land given to the King of Burma the Government of Upper Burma bearing the cost of erecting the same. Since 1884 the Resthouse and the Temple remaiend practically abandoned, when in 1890 Mr. Grierson moved the Government of Bengal to place the buildings under the control of the Public Works Department.

In December 1885 the late Sir Edwin Arnold, author of the "Light of Asia" visited Buddha Gaya and having witnessed its neglected condition appealed to the Government of India to compensate the Mahant and entrust the Temple to its legitimate guardians the Buddhists.

On the 22nd January 1891 Mr. Dharmapala visited the Temple, and having witnessed the desolate condition of the holy site, pledged his services with the object of rescuing the Temple from non-Buddhist hands. He took up his residence at the Burmese Resthouse and opened communication with the

leading Buddhists in all Buddhist countries, and in May 1891 he founded the Maha Bodhi Society at Colombo with the object of restoring the Temple to the Buddhists of the world. Since then the Burmese Resthouse has been in the occupation of the Buddhists. The late Mahant was kindly disposed towards the Buddhists and expressed his personal good wishes to Mr. Dharmapala for the success of his efforts, which he likened unto the efforts of the sanyasi founder of the Math who first came to Buddha Gaya. Mr. Grierson, the then Collector met the late Mahant to whom he expressed the desire to see the Buddhists permanently settled at Bodh Gaya and asked the Mahant to give them a plot of land to the west of the Burmese Resthouse to put up the necessary buildings.

In November 1893 when Mr. Dharmapala was in Japan he suggested to the late Chief Priest, of the Tonto Kuji Temple in Tokio, that as there was no proper Image of Buddha on the altar of the upper sanctuary of the Buddha Gaya Temple it would be a meritorious act if a Japanese Image of Buddha be placed therein by the Buddhists of Japan, and he gave an account of what had happened to the great Image which was on the altar of the upper story of the Temple. The High priest thereupon found a very historic and beautifully carved Image of Buddha about 700 years old and presented the same to the Temple with appropriate rites, and handed the same to Mr. Dharmapala with a message to the Collector of Gaya, to have it enshrined on the altar of the upper story. The Image was brought to Gaya in May 1894, when arrangements were made to have it placed on the day fixed by the Collector, who had previously informed the Mahant; but on the day previous to the installation the Mahant objected to placing the image on a frivolous excuse. We represented the matter to the Govt. of Bengal, and we were informed that the Buddhists have "perfect freedom of worship." In February 1895 to make a test case of the Mahant's authority the Image was taken to Buddha Gaya and placed on the altar of the upper shrine, but it was soon thrown out by the Mahant's menials. The then Commissioner of Patna advised Mr. Dharmapala to institute legal proceedings against the Mahant, and the result was the Buddha Gaya Temple Case. The Calcutta High Court declared that Maha Bodhi Temple was never converted into a Hindu Shrine, and that it always remained a Buddhist Temple. To the civil aspect of the case the Judges declined to enter.

The late Mahant handed the religious custody of the Temple and the Tree to the late King of Burma, as per letter No. 1177 of 8th December, 1875 from the Collector of Gaya to the Commissioner of Patna. The Burmese workmen removed every vestige of Hindu worship from the place, and built a new Image, and also a masonry wall. These were again removed by the Govt.

Architect and the Temple made was exclusively Buddhist. No orthodox Hindu then ever entered the Temple for worship, and the Buddhists of Burma, Arakan, Ceylon from time to time remained in the Burmese Resthouse.

Since 1895 the Mahant is making preposterous claims as to his alleged rights and arrogates to himself such power as to make the Buddhist pilgrims who visit the place feel that they are insulted in their most hallowed Shrine. He has appointed menials to defile the sanctuary, and daily the Buddha Image, is being disfigured by daubing the face with a Kind of red paint which gives it the appearance not of the being Buddha but of the dread Bhairav. The Mahant is a Saivite and a follower of the persecutor of the Buddhists. Sankara; and yet he advances the theory that Buddha being an Avatar of Vishnu the Hindus have the right to worship the Buddha in their own way! A Saivite Mahant appointing a Vishnu priest to worship Buddha in the form of Bhairava in a Buddhist Temple is something like the Archbishop of Canterbury appointing a Wesleyan minister to officiate at a chapel in the Vatican wherein is placed the statue of Virgin Mary!!

The Buddhists ask no more from the British Government than what the different denominations of Christians are getting at their central shrine of Jerusalem from the Moslem Government of the Sultan of Turkey.

For 17 years the Buddhists have made every legitimate endeavour to convince the Mahant the righteousness of their cause, and the Buddhists of Burma and Ceylon have appealed to the Governments of Bengal and India to see that the Maha Bodhi Temple be freed from the hands of the Saivite priests of Buddha Gaya. Buddha Gaya is not an Ordinary local shrine; it is the Central Shrine of all the Buddhists of Asia and therefore it is imperial and international, and that a village Zemindar should for the first time in the history of our religion presume to dictate to the Buddhists as to the way that they should worship is indeed an abnormal spectacle.

My Reasons for Renouncing Christianity.

I. A blame-worthy tendency among religionists is not to test their religions in the light of reason. This fatal tendency has made men believe the most absurd utterances ever invented. Those who have been accustomed to venerate the religion in which they have been brought up, feel awfully uncomfortable in their minds when things are said which go against their views. It is not all that would go forward to defend Truth. Other concerns keep them back. However, it is pit

that truth should suffer. The Buddha stands condemned before the bar of Christian Criticism. If it were not so, a softer language will be heard amongst Christians as regards that great Being, who stands (in our opinion) supreme among the sons of men.

2. It is our purpose in these pages to defend Buddhism from the charge of idolatry. The Bible says Thou shalt not worship idols. The European has particular aversion to it, and all sensible men know that idol worship is absurd. I hope the Christian logician would not bring me to task by saying:—It is absurd to worship idols: Buddha's image is an idol : therefore the worship of Buddha's image is absurd. If this were all that is meant by the Buddhist in bowing before the image of Buddha, then certainly it is absurd. But if it means as it does, that that image is only placed there under the Bo-tree to recall to the mind that most compassionate of Beings whose love extended even to save the lower creaturehood, who discovered for the good of all beings the causes of rebirth, thus proving that prior-birth is an indubitable fact, then the idea in the Christian mind that these silly Buddhists worship idols may not perhaps exist. It is even so.

3. The veneration paid to the *Dhamma* is also great. The Christian might ask what profit is there in worshipping books? This is the way how the Christian misunderstands and consequently misinterprets the Buddhist. But the fact is the Buddhist has found that by following the *counsel in the Dhamma*, he has an unerring guide whose least quality is the immortal charm of expression. The Eastern shows his respect in this attitude seen !

4. In like manner we may defend the priesthood that " noble order of the Yellow robe," for receiving, as is supposed, undue homage from people. If the priesthood follow the Vinaya, they become the great receptacles of the wondrous truths of the Buddha. The priests stand there as counsellors in times of mental distress : to guide people in the light of truth. It is the neglect of the priests of their duty in some cases that have brought dishonour on the order. But all are not so !

5. I need not refer to the Abidhamma here. It is enough to say it is the highest intellectual effort in the world. The roots of Buddhism are there. Indeed, it disperses all doubts that arise in the mind, and gives you wholesome truth such as no dogmatic assertion or *ex cathedra* opinions would ever shake. It stands like Gibraltar fearless of all attacks ; and as the Himalayas, its lifts its ambrosial summits to the pure ether where eternal serenity dwells.

6. The above, in brief, are my reasons, amongst others, that made me renounce Christianity. I know that Christianity has good things in it. The change of life called the new-birth and the love to all mankind and the condemnation of anger as leading to murder and the uprooting of all carnal thoughts in the heart of man are sayings that would secure respect anywhere. But Buddhism has all this : but it also positively proves that we have had prior-existences and we shall have further existences too. If so, what happens to salvation by the shedding of blood on the cross ? Further, Buddhism is more compassionate : it enjoins on all not to destroy any life.

7. In conclusion I have to counsel the Christians who shall read this pamphlet not to have such an opinion that others know nothing, but to 'Prove a things and hold fast that which is good,' as Paul enjoins.

"How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill.

V. P. WEEERESINGHE.

17 Oct., 1909.

Buddhist Psychological Nomenclature.

The twelve Nidānas, the twenty four Paccayas, the four Satipaṭṭhāna, the four Sammāppadhāna, the four Iddāhipda, the five Indriya, the five Bala, the seven Bojjhanga, the eight Ariyo Maggo, the eight Vimokkha, the five Nivarana, the ten Samyojana, the ten Akusala, the ten Kusala, the ten Paramitā, the five Sila, the eight Sila, the thirteen Dhutānga, the forty Kammaṭṭhāna, the ten Asubha, the ten Iddhi, the six Abhiñña, the four Brahmavihāra, the five Piti, seven Ariya Puggala, the three Vipallāsa, the four Kāyaganta, the four Asava, the four Jhāna, citta, cetasika, rupa, nibbāna, aniccā, dukkhā, anattā, nibbidānupassanā, virāgānupassanā, nirodhānupassanā, paṇissaggānupassanā, khāyānupassanā, vayānupassanā, animittānupassanā, appanihitānupassanā, suññatānupassanā, adhipaṇṇādhammā, yathābhutañānadassana, ādinavānupassanā, paṭisamkhānupassanā, the five khandha, the twelve upakilesa, vikkhambana vimutti, tadanga vimutti, samuccheda vimutti, paṭipassadhi vimutti, nissarana vimutti, āvajjana, sampatīcchana, santirana, vottappana, javana, silavisuddhi, diṭṭhivisuddhi, cittavisuddhi, kankhāvitāranavisuddhi, maggāmaggañāna visuddhi, paṭipadā ñāna dassana visuddhi, ñānadassana visuddhi, aditṭhāna iddhi, vikubbana iddhi, manomaya iddhi, ñānavipphāra iddhi, Samādhivipphāra iddhi, ariya iddhi, kammavipākajā iddhi, puññavato iddhi, vijjāmaya iddhi, paṭisandhi citta, cuti citta, bhavānga, āvajjana, dassana, savana, ghāyana, phusana, tadārammana, phasso, vitakko, vicāro, hiri, ottappa, kāya passadhi, citta passadhi, kāyalahutā, cittalahutā, kāya pāguññatā, citta pāguññatā, kāyujjukatā, cittujjukatā, chando, adhimokkho, uddhacca, manasikāro, thinam, middham, issā, macchariya, vicikicchā, dibbasotañāna, dibbacakkhuñāna, paracittavijānananāna, pubbenivāsānussatiñāna, āsavakkhaya ñāna, dāna pāramitā, sila pāramitā, nekkhammapāramitā, paññā pāramitā, viriya pāramitā, sacca pāramitā, khanti pāramitā, adhiṭṭhāna pāramitā, mettā pāramitā, upekkhā pāramitā, attavāda sañyojana, silabbataparamāsa sañyojana, vicikicchā sañyojana, kāmā samyojana, patṭigha sañyojana, rupa rāga sañyojana, aruparāga sañyojana, māna sañyojana, uddhacca sañyojana, avijjā sañyojana, kāmaccanda nivarana, vyāpāda nivarana, thina middha nivarana, uddhacca kukkuccha nivarana, vicikicchā nivarana, kāyānupassanā, vedanānupassana, cittānupassanā, dhammānupassanā, chanda iddhipāda, viriya iddhipāda, citta iddhipāda, vimamsa iddhipāda, saddhā bala, sati bala, viriya bala,

(To be Continued.)

NEWS AND NOTES.

Scenes from the Life of Buddha.

as depicted in art.

M. Foucher has brought out a little work in French giving scenes from the life of Buddha. M. Foucher has taken each scene in the order given, firstly as described in literature, secondly

Babu Raj Kishore Lall.

The eldest son of our distinguished friend, Babu Nand Kishor Lall, M. A. B. L., Vakil, Gaya, and Babu Suraj Knmar Pershad Singh, grandson of the late Babu Lachhmi Pershad Vakil, Gaya, are leaving India for England, the former to study for the Bar and the latter Engineering. They left Gaya on Monday, the 4th of October. They sailed from Bombay on the 9th October. We wish both the young men success in their undertaking.

The Count Otani.

Count Otani, the Lord Abbot of the Western Hongwangyi Temple one of the two greatest Buddhist centres in Japan, is starting for India, Burma, and Europe on the 24th instant, to investigate the Buddhist religion in the above countries and also to see the ancient Buddhist Temples and Pagodas and will remain abroad for about one year. The Count Otani has got 6 officers with him. The Count stayed long in Europe for the prosecution of his studies, and started home 1902 via the central Asia, but was obliged to hurry home on learning the death of his father before he could carry out his programme. The Count married Princess Kadzuko (elder sister of the Crown Princess) the 2nd daughter of the late Prince Kiyo in January 1898 and with the countess visited Saghalien and China on a religious mission.

Sasana-dhaja.

Sasana Dhaja tells the following rather pretty story in the current number of the "Buddhist Review" (London)—Within one hundred yards of his Monastery in the Saging Hills there lives in the open air, under a gigantic Peul tree, U. Panna Woon, the Shwegwyn Sacawgye, probably the most learned and honoured of all the Sadaws in Upper Burma. Hearing that the English Bhikkhu was leaving Burmah to preach to his own people he said—"Tell the English people they have come to Burma and have taken possession of our beautiful land, they have taken our wealth, our forests, our gold our rubies but the one thing, the only thing of real value either to us or them, that which we prize above either gold or rubies, above life itself that they have left untouched—and that is our religion. Go, tell them that they themselves say "if a thing is worth doing at all it is worth doing well. Tell them to complete the business and take the Truth we love, they will be the richer for that taking and will be a happier and a better people than they are." Sasana-dhaja who is

leaving Burma for Australia in December where he intends to deliver Buddhist lectures in all the cities and large towns of the Commonwealth intends to deliver U. Panna Woon's message.

The Date of Buddha's Nibbana.

Oriental scholars seem never to agree on the point of Buddha's Nibbana. Cunningham, Max Muller, Fleet, &c., by their calculations, have each given a different date, and now we have one V. Gopala Aiyer writing to the *Indian Antiquary*, December 1908, asserting that "the Nirvana of Buddha took place in 487 B. C., Don Martinu de Silva Wickramasinha, Librarian of the Bodhi Institute, Oxford, has by his calculations also found a date, which is 483 B. C. The Buddhists of Ceylon, Burmah, Siam and others of the Pali school have 543 B. C. as the date of Buddha's Nirvana. Philologists quarrel about dates and grammatical roots, the Buddhists revere the Buddha as the Supreme Teacher of Nirvana who taught the Four Noble Truths, without caring for His personality. It is the Dhamma, the Immutable Law of Truth Absolute, that the Buddhists are taught to obey and worship, and the Buddha as the embodiment of the Dhamma has become the object of supreme worship, for He is the Dhammakaya. Truth does not depend on the date of Buddha's Nirvana. Instead of wasting time how much better would it be if our friends will give it for the study of the Dhamma which the Buddha has promulgated.

The Largely Attended Meeting.

The largely attended meeting of the residents of Patna under the presidency of Mr. Hasan Imam on the 12th instant, was a remarkable one—remarkable in more than one sense. It really shows which way the wind blows, it shows the intensity of feeling raised by the proposal to disperse the lately discovered relics of Buddha. It also shows that in spite of the silly task of the many self-constituted Mahommedan leaders there are educated and enlightened Mahommedans who take pride in the past of the land of their birth, and who do not feel the slightest hesitation in joining hands with their Hindu brethren in any movement which is meant for the good of the country, which both Hindus and Mahommedans call mother. The most striking feature of the meeting at Patna was that members of both the communities exhibited equal earnestness and enthusiasm. Mr. Hasan Imam, the president, himself paid a glowing tribute to the memory and religion of Buddha and regarded him as one of the prophets. Even a purely academical interest in Hindu religious systems and institutions will not only do no harm but will do a lot of good to the Mahommedan community; it tends to broaden their outlook of life. Mr. Hasan Imam has shown an example which his educated co-religionists might do well to follow.—*The Indian People.*

Hindu Mathematicians.

Prof. M. Rangachariar, Professor of Sanskrit and Comparative Philology at the Madras Presidency College, and Curator, Government Oriental Manuscripts Library, is engaged on a notable work the translation of *Ganita-Sara-Sangraha* an ancient work on Hindu Mathematics. Dr.

David Eugene Smith, of New York, referred to the work at the International congress of Mathematicians in Rome held last year as notable in throwing a flood of light on the position higher Mathematical studies had attained throughout India in ancient times. The belief that ancient Pataliputra and Vjjain were the only habitats of Hindu mathematics becomes untenable, in view of Prof. Rangachariar's notable find in Madras. As Dr. Smith points out, great schools, particularly of astronomy, did exist in several Indian seats of learning, and innumerable scholars taught and added their quota, small or otherwise, to make up the sum total. Dr. Smith refers to problems of indeterminate equations solved in the *Ganita-Sara-Sangraha*, and he goes on :—

“ It is sufficient, however, to show that we shall have, in Mr. Rangachariar's labours, the most noteworthy single contribution to the history of Hindu mathematics that has been made for nearly a century. What light it will throw upon the relation of Bhaskara's *Lilavati* to works of his predecessors, upon the relation of the schools of Pataliputra and Ujjain to each other, and to that of Mysore, upon the knowledge of Greek mathematicians in the East, and upon the state of Algebra in India at about the time that Alkhowarazmi was writing his *Al-Jebr wal-muqabala* in Bagdad it is impossible as yet to say. ”

Archæology in Madras.

The Annual Progress Report of the Archæological Survey Department, Southern Circle, which has just been issued is full of interesting and valuable information. In the words of the Government of Madras, ‘ the excavations carried out during the year seem to have been of very great interest and the discoveries at Sankaram must possess much archæological importance. ’ The Buddhist remains on the Sankaram hills near Anakapalle, which have now been declared protected under the Ancient Monuments Act, are unique and of great interest. Mr. A- Rea, the Superintendent, has prepared and submitted to the Director-General of Archæology a fully detailed and profusely illustrated account of the work at Sankaram and has embodied in the present report a short description of all the articles found therein. The remains stand on two adjoining hills, adjacent to each other, east and west. On the west hill, there are hundreds of rock-cut *dagobas*, of various sizes, two monolithic stupas and two rock cut caves, in one of which is a rock *dagoba*. On the east hill, the whole of the west slope is covered with groups of *dagobas*, mostly monolithic but partly structional, standing on rock-cut platforms or terraces which converge up to a large rock-cut and brick stupa on the summit. Among the numerous remains found during the excavations the following deserve special notice. One single gold coin belonging to the time of Samudragupta, has been found and is unique in being the only coin belonging to the Gupta dynasty of Magadha found so far in this Presidency, and the influence of the Gupta dynasty may be supposed to have extended into the Vizagapatam district. Some copper coins belonging to the time of Vishnuvardhana, the Eastern Chalukyan King, have also been discovered. The presence of a small Parivattam of a lingam presumably shows a subsequent occupation of the buildings after the expulsion of the Buddhists. This has undoubtedly occurred as evidence by tradition and the Hindu approbation of the *dagobas* now worshipped

on the hill as Bojanna in the main lower cave. A large and important Buddhist monastery has been unearthed at Ramatirtham, near Vizianagaram. Ramatirtham is one of the places made sacred by a traditional connection with Rama and the Buddhists appear to have had here a prior settlement to the Hindus. At Ramatirtham, there are three lines of hills standing parallel east and west and each separated from the other by a narrow valley. It is on the central hill that the ruined Buddhist monastery stands. Among the excavations has been found a stone statue of Buddha with the graceful flowing robes of the Amaravati sculptures. The condition of three hundred and fifty-seven monuments has been reported upon by the Public Works Officers as against one hundred and fifty-three during the past year, which shows that as desired by His Excellency the Governor-in-Council, in reviewing the Report for 1907-08 all superintending Engineers are taking a personal interest in the conservation of ancient monuments in their Circles. Mr. A. Rea has travelled during the year only through ten districts, owing chiefly to a large part of his time having had to be spent at the excavations in the Vizagapatam District. Thirty places have been visited for conservation and eight for the inspection of ancient sites. The result of the excavations that are being carried on at Ramatirtham will be awaited with interest.

The Governor-General of Indo-China intends
The Ruins of Angkor. to go to the protected state of Cambodia this month to preside over grand festivities in honour of throwing open the famous ruins of Angkor to the tourist world. The Government has now organised a thorough-going tourist service to that wonderful seat of vanished high civilisation. In order to make the approach to the ruins at once available for travellers in the season 1909-1910, the province of Battambang has taken special pains to push forward the work of improving the road leading from Siemreap to Angkor. A considerable improvement has been effected, and the road will now be practicable for carriages in any season. The bungalow for visitors is nearing completion and will be ready to receive the Governor-General and the notabilities of the colony who are to assist at the royal fete this month. The programme of these fetes has now been drawn up. King Sisowath will arrive at Siemreap on September 23. Next day there will take place at Angkor-Wat a ceremony of offerings to the celestial spirits, accompanied with dances. The Governor-General will arrive at Angkor-Wat on the 25th and will be present at the fetes, royal dances, and various ceremonies that are to take place on September 26, 27, 28, 29. Thanks to the enlightened attention of M. Commaile, the conservator, the monuments of Angkor-Wat are now stripped of the vegetation that formerly covered them and hid their splendours. M. Grousset, who was entrusted by General De Beylie with the task of taking a complete series of photographs of the bas-reliefs of the great gallery, has completed his work and has returned to Saigon.

Visitors who cannot be accommodated at the bungalow during the fetes, will be able to put up at Siemreap, four kilometres distant from Angkor-What, and there will be a regular service of carriages between the two places.

Maha-Bodhi Society, Colombo.

STATEMENT OF INCOME AND EXPENDITURE FOR THE MONTH OF SEPTEMBER, 1909.

INCOME.		Rs.	Cts.
To Interest	..	166	66
" Subscription of Members	..	35	00
" Proceeds of Books sold	..	357	97
" Donations	..		
" Mr. W. Fredrick Fernando	3'00		
" A. Anawaratne	1'00		
" E. Hewavitarane	20'00		
" E. S. Jayasinha	2'50		
" P. P. Gunawardane	2'00	28	50
" M. B. S. Hostel	..	195	56
" M. B. S. Press	..	1222	47
" Management of Schools	..		
" School fees	..	12	70
" Rent	..	5	00
		2023	86
" Balance brought forward from last month		240	53
		2264	39
	Rs.		

PAYMENTS.		Rs.	Cts.
By Upkeep of Priests in India	..	57	10
" M. B. S. Hostel Upkeep	..	163	31
" Rent for quarters	110'00		
" Machine room rent for 6 months in advance	60'00	170	00
" M. B. S. Press	..	985	82
" Gas Light	..	29	10
" Management of Schools	..		
" Salaries and commission	..	165	80
" Establishment	..	89	08
" Book Agency Account sales	..	38	90
" Lecturing Tour	..	32	78
" Anuradhapura Land Taxes	..	2	62
" Donations Contra	..	7	50
		1742	01
" Balance in hand	..	522	38
	Rs.	2264	39

* Colombo, September 30, 1909.

E. S. JAYASINHA,
Accountant.

HARRY DIAS,
Secretary, M.B.S.

Printed and published by the Maha-Bodhi Society, Colombo, Ceylon.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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1909 A. C.

No. 12.

Ceylon in the 12th Century, A.C.

And as his (King Parakrama's) aspiration soared exceeding high, and because of his great knowledge of the opposite country, he took counsel with those who were appointed to manage the affairs of the kingdom. And he thought thus (within himself): "Inasmuch as the end of my kingly office is to destroy all my enemies and to establish the prosperity of the land and its religion, I have even now, by my great wisdom, raised this kingdom to a state of prosperity. Notwithstanding that it is a small one, I shall soon make it yet more prosperous, so that it will surpass even the greatness of other kingdoms."

And the governor having thought thus (within himself) gave unto all those officers that had been brought up with him offices according to their deserts, and gained their affection by giving them wealth and power. From the mountain Samanta-kuta as far as the seaboard he set his own soldiers in divers places in the borders of his kingdom. And he thought to himself: "It is my chief duty to gather up an abundance of grain by all that lieth in my power." Having so resolved, he spake to his ministers in these words: "In the kingdom that belongeth to me there are many paddy lands that are watered chiefly by the water from rain clouds; but the fields that depend on a perpetual supply of water from the rivers and tanks are verily few in number. The land is studded thickly with numerous rocks and thick forests and great marshes. In a country like unto this not even the least quantity of water that is obtained by rain should be allowed to flow into the ocean without profiting man. Therefore, save the mines of gems and gold and other precious things, the rest of the land should be turned into rice fields. Remember also, that it is not in the least meet that men like unto me should live and enjoy what has come into our hands and care not for the people. And all of you who have a hard work to do, slacken not your energy because of the hardness of your work, nor take any account thereof, but fail not in the least to perform all that I have commanded you according to the command that I have given unto you." So this great king commanded them to build the causeway known as Koṭṭhabaddha over the

river Jajjara, that had been long in ruins, and which had caused exceeding great trouble to kings in former times. Whereupon all the ministers set forth before him, in divers ways, the difficult nature of the work, and its unstableness even if it should be accomplished. But King Parakkama Báhu would not listen to their words, saying, "To men of perseverance, what is there in this world that cannot be accomplished? Even in the depths of the sea Rámá built himself a great bridge with the help of his hosts of apes, and this saying remaineth in the world even up to this day, If it be my destiny, by means of my exceeding good fortune, to bring Lanjá under the dominion of one canopy and to advance the welfare of the country and its religion, then, indeed, will the beginning of the work see also the end thereof." Thus did this man of great courage fill them with courage.

Before beginning to build the causeway this prudent ruler of the land caused a great channel to be made of great breadth and strength, the depth whereof was equal to the height of several men holding their hands aloft, and extending from (the site of) the head of the causeway up to the country of Ratta-karavha. And this great and renowned ruler assembled a multitude of stone-cutters from among the dwellers of the country, and a great many workers in brass and copper and iron and gold, and employed them in the work of cutting stones, and caused them to build a causeway of exceeding strength and firmness, with stones so closely knit together that the joints thereof were difficult to be seen, like unto a single slab of stone, having the plaster work beautifully finished. And the faithful king placed a Bodhi-tree and an image-house and a Dhátugabbha on the top of the causeway, and in such a manner did this wise and prudent ruler finish the work that the whole stream of water flowed to the sea through this channel. And when he had caused the forest on both sides of the stream to be cut down, he formed fields of several thousand waggons of paddy seed in extent; and because this portion of the country was full of granaries, filled with a perpetual supply of paddy, they called it Kottha-badha, which signifieth 'the perpetual granary'.

Afterwards, at the confluence of the two rivers Saṅkhavaddhamána and Kumbhila-vánaka, he caused the place Sūkara-nijjhara to be dammed up, and there also he built a channel in the manner aforesaid, and caused the water of this channel to fall into the tank Mahágallaka, after he had completely repaired the breaches thereof. And then he enlarged the gates of the sluices, and made the body of water that flowed through them to be greater than before. And from that place (Mahágallaka) up to Sūkara-nijjhara he formed paddy fields, and collected heaps of grain there also.

And in the middle of the Jajjara river, at the place Dorádattika, he built a waterfall and a large channel also (to convey the water thereof), and from thence up to Sūkara-nijjhara he formed paddy fields; and there also he collected stores of grain in the same manner.

The tank Paṇḍa-vápi, which was aforetime of very small size, he rebuilt with embankments greatly enlarged in height and length and breadth, and with sluices to convey a body of water of great and exceeding height, and gave to it the name of "The Sea of Parakkama." In the islet in the middle of the tank he built a Cetiya on the top of a rock, like unto the top of Mount Kelása in beauty; and in the centre

thereof he built a royal palace of surpassing beauty, three stories high,—a palace fit (to draw unto it) the multitude of joys in this world.

The tanks Mahāgalla, Setṭhivāpi, Chattunnata, Tambavāpi, Ambavāpi, Vāsavāpi, Giribāvāpi, Paṭāla, Mandika, Moravāpi, Sādiyaggāma-vāpi, Tilagullaka, Mālavalli, Kāli, Kittakaṇḍaka, Kaṇikāragalla-vāpi, Buddhagāma-nijjahara, Sūkara-gāma-vāpi, Mahākīrāla-vāpi, Giriya-vāpi, Rakkhāna, Ambāla, Kaṭunnaru, Jallibāva, Uttarāla, Tintigāma, Dahavala-viṭṭhika-gāma, Kirāvāpi, Nalannaru, Kaharaviṭṭha-vilatta, Dumbara-gāma, Mūnaru, Kasālla, Kalalahallika, Mūlavārika, Girisigāmuka, Polonnarutala, Visirāthala,—these and many other reservoirs that were in ruins, mountain streams and tanks also, did this bountiful king build in his kingdom.

In the country of Pañca-yojana he drained great marshes and bogs, and made the water thereof discharged itself into rivers, and formed paddy fields, and gathered together a store of grain. In the forest of that part, and in many other places also, he set boundaries to all forest land; and when he had assembled all the village chiefs of the people together he set the inhabitants of the country to work in making paddy fields. Thus did this wise ruler make the revenue that was obtained from the new paddy fields alone to be greater than the revenue which had been derived from the old paddy fields in the kingdom; and when he had accomplished this he made the country so prosperous that the inhabitants thereof should never know the evils of famine.

And, being skilled in the laws of Government, he thought within himself: "Let there not be left anywhere in my kingdom a piece of land, even though it were the least of the yards of a house, which does not yield any benefit to man." And so he caused delightful gardens to be planted in every place, and many fine groves thickly covered with all manner of running plants and trees famous for their divers fruits and flowers, and fit for the use of man.

Thus did this king, because he was a skilful governor, by his own superior wisdom cause his kingdom, though a small one, to surpass others even greater than his own.

Thus endeth the sixty-eight chapter, entitled "The Improvement of his own Kingdom," in the Mahāvaiṣa, composed equally for the delight and amazement of good men.

The Mahamangala Sutra or the Buddhist Beatitudes.

The night was far advancing
At Jetavana's shrine;
When a radiant heavenly being
Address'd the Buddh divine:

Gods and men are yearning
True blessedness to know;
Declare what are the blessings
That smooth the path of woe!

Then uttered Buddh in wisdom
A ten-fold chain of truth ;
Which He in love to beings
Gave out in *gathas* smooth :

To serve the wise for ever
The evil not to serve ;
To honour them who're worthy
Great blessings here observe !

To dwell in pleasant places
Past merits you around,
And to possess right desires
True blessings here are found.

A goodly stock of learning
A mind as goodly train'd.
To utter words in season
Lo ! blessings here unfeign'd !

To succour father, mother
And wife and child so dear,
And follow a peaceful calling,
True blessings here appear.

To give alms and meditate
On religions noble goal,
And to help poor relatives
Are blessings very soul !

To abstain from sin and folly
And intoxicants to hate,
To love the good and follow it,
Behold the blessings great !

With lowly heart and reverent
And with contentment sweet
To listen to the Dharma
Staid blessings here you meet !

To be meek and all-enduring
With saintly priests to talk
On the glorious ways of religion
Lo ! blessings noble walk !

Self-restraint and Purity
The four-fold truth to hold,
The perception of *nirvana*
Here blessings great behold !

The mind that is passionless
From littleness secure,
The greatest of all blessings
Its mission's to endure.

The above paths who follow
Are safe on every side ;
Temptation cannot mar them
Nor anger, malice, pride !

V. P. WEERASINHA.

Colombo, 8th Nov, 1909.

Extract from Jubilee Sketches or an Outline of the Work of the Church Missionary Society in Ceylon 1818-1868.

The following passages may prove interesting to Buddhists as showing the ideas and aspirations of the Missionaries of Christianity, their aims and methods, praiseworthy but misguided, for bettering "*the terrible position of the perishing heathen*". (see Introduction to book) Even the Missionaries will admit, as they do in the following pages, that so far as genuine converts are concerned, they have little ground for self-congratulation. Converts are scarce, and the Missionaries now make education their chief aim, but we believe converts, even in their schools, are very few. It is sad to find how ignorant these padres seem to be of Buddhism and its sublime teachings which they habitually couple with devil-dancing and other primitive faiths, which were the aboriginal cults of the early Ceylonese, before the introduction of Gautama Buddha's noble moral scheme. We fear Christianity will never gain a hold on Eastern Peoples until, *first*, its whole presentment is altered to agree closer with the real teaching of Jesus, [whom we believe to have been trained in the schools of the Easterns and deeply influenced by the Buddha's teaching], and *secondly*, till the numerous Christian sects abandon their petty quarrels and jealousies, which make their teachings ridiculous in the eyes of their would be converts and try to practise what they preach, by way of morality, brotherly love and the belief that all shall eventually reach the desired haven of peace. But no ! Christians always regard others as damned for ever, as poor ignorant heathen. Read the following passages. The passages in brackets are our own comments.

Page 4, 5. "Wondrous beauty and grandeur are here found side by side with everything that is demoralizing, grovelling, and base. The description—

"Every prospect pleases, and only man (Buddhists we suppose) is vile"—is only too fully borne out by fact"

We have here "the Buddhist, with his soulless Atheism, denying the existence of the Creator ; taking refuge in the doctrines, and bowing before the image, of one whom he believes long since to have ceased to exist having no higher hopes for eternity than that, after numberless transmigrations, he may be as it were, blotted out, and in the extinction of Nirvana find alike an end to suffering and to joy ; (When will the orthodox Christian learn that both joy and sorrow are to all men, not only to Buddhists merely passing phases of a perishable state) but

also in addition to all these, the wretched Devil worshipper who looks to Satan as his god who turns to 'the prince of darkness' for help in every time of sickness or need, who propitiates the Evil One by offerings, supplicates him with prayers, and thus commences here on earth that awful service which, in the world to come, shall have its completion in endless, hopeless woe."

Page 7. "the seeds of Buddhism, hidden deep in the soil, had time to grow up, and overspread the land again with the thorns and briars of that terrible superstition, second to none in its power as an instrument of Satan for lulling souls into that fatal slumber which ends in eternal death."

"During the Dutch Government, no native could be admitted into any office without professing that he was a member of the Reformed Church. There was likewise a prohibition against erecting any new Pagan Temples, which prohibition having fallen to the ground on the arrival of the English, the number of the Temples has been doubled. . . . By the last Ecclesiastical census, there were nearly 170 schools, and (1868?) upwards of 342,000 *Protestant Christians*" (according to the census of 1891 the P. C's were only 55,913. See Ferguson, Ceylon in 1903.]

P. 11. In 1817, when the first Missionaries arrived "the state of the Native population of the Island in a religious point of view, was most critical. They were just beginning to become aware of the fact that the outward profession of Christianity was no longer necessary to secure their civil rights, and were going back in large numbers to the open practice of Buddhism, which, all along, they had secretly believed. (You see it was fear of oppression which made these converts.) The gradual cessation of efforts to instruct the people in the doctrines of the Gospel, which preceded and followed the advent of the English Rule, left the mass of nominal adherents, who still retained their outward profession of Christianity, in utter ignorance of its real nature; and so confirmed in them the idea that connexion with it, although no longer compulsory, still placed them in a more advantageous position: and that the reception of its rites (Baptism and marriage) still secured to them the countenance of the ruling powers, and gave them a respectable standing, which, for their worldly advancement and profit, it was necessary to retain."

Page 12. "Had these efforts (of the Dutch) been continued in full vigour, *Buddhism would doubtless have been uprooted* from the land, and a *nominal* profession of Christianity established in its place.

(To be Continued.)

Why I Renounced Christianity.

An Address Delivered by Mr. V. P. Weerasinha.

DEAR BRETHREN.—The Tathagata, when he obtained Buddhahood, sat opposite to the Bo-tree under which he attained supreme enlightenment, and paid reverence to it. That was a sign of greatness. So I whose studies led me to embrace Buddhism at Alutgama, thought it

proper in me to deliver my first address here. I embraced Buddhism because I found it in every way a better religion than all other religions of the world.

I regret that my address to-day may grieve Christians, but I cannot help it. Truth is to be prized above all other considerations. I rejoice that my address would please the Buddhists for reasons which I shall give presently. Christianity has its good side to which I shall refer first. The state of mind called the "new birth," the love to all mankind, the condemnation of anger as leading to murder are things that are good. Indeed, the signs of a "saved" person in Christianity are the above in the opinion of some great men. Others believe that the saving process will be continued in Hades or Purgatory till the "soul" is made fit to partake of eternal happiness in heaven. There are still others who believe that the "soul" of every human being will be finally saved, so that there will be no eternal torments in hell-fire. All the above may be said to be the good side of Christianity. But when we come to the sayings of ministers who say that the New Testament speaks of eternal torments would be inflicted by God on the wicked in hell-fire from which there is no escape whatever, the mind reels before such a conception of God. It is said "that the smoke of their torments shall rise for ever." Some of the statements contained in the New Testament are misleading. We do not find in that Book the words "*immortal* soul," and yet we have been taught to believe it. There is one feature in the New Testament, however, which should not be overlooked when comparing it with Buddhism. It is said "Blessed are the merciful," but this mercy is shown to men and to a few animals which cannot be *enjoyed* as food, but bulls, sheep, goats, birds that eat grain, pigs, deer and the like may be killed and why—the Old Testament gives the answer to this effect: They are created to be used as food by man.

Then the story of the fall of man is absurd. The plan of redemption laid down in the O. T. is absurd also. Certain animals were to be killed and offered on the altar for *sins* committed, and it is asked why—and the answer is boldly given that such sacrifice represented the Christ who died on Calvary. But why all these intricacies? God was all powerful, why not redeem man in a less revolting way? Of course, those who believe may see much in the shedding of blood and agony suffered on the cross, but reason (the common inheritance of man) is shocked at this process. Paul says "Prove all things and hold fast that which is good." How are we to prove unless we reason out the case, and reason condemns the procedure as unworthy of belief.

I need not refer to the creation of light before the Sun; the manner in which God ordered some people to be slain and the like. What I have already said is quite enough to convince all right-minded persons that the Bible when tested in the light of reason fails to establish itself as a revelation unerring and divine. However, the germ of all teachings in the world is found in the following *gatha* uttered by the Great Tathagata:—

*To abstain from all evil
To perform all good deeds,
To purify one's own mind
Such are the teachings of the Buddhas.*

Now let me turn to Buddhists, these so-called *idol worshippers*!! Can the charge be made good against the Buddhists? But let us first question why such a great fuss is made of bowing down to idols. Surely common sense would tell us that there can be no sin in bowing down before a tree, idol or image. I don't deny it is silly! And yet we are solemnly enjoined not to bow down to idols. But, after all, do the Buddhists do a silly thing in prostrating before the image of Buddha? No, they do not!! They only have the image before them to remind them of the great being who discovered and revealed truths which none other could do. What are those truths ask you? They are the truths, that sorrow exists, that there is cause for it, there is cessation of sorrows, and the path that puts an end to sorrow. Yes, further the Buddha spoke of the certainty of rebirths as none other had ever revealed which when understood releases the mind of all doubts and leads to peace and content. These and many other truths the Buddha revealed in the "Abhidharma;" and that is why the people bow before his image in gratefulness for the service he had done to all creaturehood. To call this idol-worship is folly!

The second charge brought against the Buddhist is the worshipping of books called the Dharma. Veneration is paid to these books because they contain sound doctrine expressed in language surpassingly sweet (both in verse and prose) which doctrine if followed will ensure happiness in this world and the worlds to come! The worship paid to the Sangha is also no idolatry. It is only veneration paid to men who have given up the whole world to live a life of purity, and a few black sheep cannot condemn the whole brotherhood as unfit for respect.

Those who read Veedagama's "Budugunāṅkaraya" know that King Lichavi had all the signs that Christians declare that a man "born again" possesses. ("Born-again" refers to a certain pure state of the mind.) If so, there was a person outside Christianity who was "born again" in the Christian sense. If the character of King Lichavi was only a creation of Veedagama then the writer must have possessed those qualities. So it is clear that Veedagama was "born again" in the Christian sense. If this "new birth" is received only from Christ, how are we to account for this phenomenon? This is the first place where doubt entered my mind. It may be said that Christ sways even heathen hearts, but such stretching of language is admissible if we have only this as a solitary fact, to go upon. But there are other facts coming to the forefront such as for instance, the question of prior existences. Let A represent a Christian. He dies and goes to heaven, (after or before resurrection does not matter.) So A while on earth had a present and a future, but now in heaven that future is no more future but present. If there can be a present and future why not a past? If it was possible to die here and go elsewhere, why is it impossible to come from a past to the present? Besides, when we consider that organisms in their nature cannot be eternal as such, the possibility becomes a probability, and doubt for once vanishes from the mind. Says Professor Drummond: "Eternal environment eternal life." If eternal environment is possible in heaven why not here, for God is everywhere? So if there be no eternal life here, we may have good reasons to doubt that eternal life is in heaven. This is not raising the heel against the "Saviour," but speaking the truth.

Buddhists whom the missionary generally comes across are as a rule not men of culture ; the religion they profess they do not rightly know ; rites and ceremonies are given undue prominence to ; this is the reason why even very sincere men amongst Christians have abhorred Buddhism as a pest, as a danger to the populace. But light has asserted itself over darkness, and the clouds that once covered the lofty summits of truth are now passing away ! " Speak the truth, speak it boldly, never fear, speak it so that all may hear."

In conclusion I would say a few words on *Nirvana*. It is not the same as found in Hinduism. I believe the Theosophist has the Hindu idea in him. Nor is it annihilation, as some say. It is something between the two, a serene state only comprehensible to a serene mind ! It is strictly speaking the only permanent thing in the universe, and yet no simile could be applied to it to make it fully plain ! Let one and all here present attain to this enviable state, this supreme bliss !

Outlines of Indian Philosophy.

We have been favoured with a copy of the "Outlines of Indian Philosophy" for which we have to thank the publisher, Karl Curtius of Berlin. The author of the essays embodied in this volume is the well-known Sanskrit scholar Dr. Paul Deussen, Professor at the University of Kiel. The first of the two essays printed in the present volume appeared in the "Indian Antiquary" in the year 1902. The second "on the philosophy of the Vedanta" was originally an address delivered before the Bombay Branch of the Royal Asiatic Society in 1893.

In the prefatory remarks, Dr. Deussen says "the philosophy of the Indians must become for every one who takes any interest in the investigation of philosophical truth, an object of the highest interest; for Indian philosophy is and will be the only possible parallel to what so far the Europeans have considered as philosophy. In fact modern European philosophy has sprung from the scholasticism of the Middle Ages ; medieval thought again is a product of Greek philosophy on the one hand and of the Biblical dogma on the other. The doctrine of the Bible has again its roots in part in the oldest Semitic creed and in part in the Persian religion of Zoroaster, which as an intermediate link between the Old and New Testament, has exercised more influence than is commonly attributed to it. In this way the whole of European thought from Pythagoras and Xenophanes, from Moses and Zoroaster, through Platonism and Christianity down to the Kantian and post-Kantian philosophy, forms a complex of ideas, whose elements are variously related to and dependent on each other. On the other hand Indian philosophy through all the centuries of its development has taken its course uninfluenced by West-Asiatic and European thought ; and precisely for this reason the comparison of European philosophy with that of the Indians is of the highest interest." Under the heading "periods of Indian philosophy" our author says "the domain of the Aryan Hindus in the oldest period was limited to the valley of the Indus with its five tributaries ; the only literary monuments of this epoch are the 1017 hymns of the Rigveda. There were no

castes, no asramas, and no Brahmanical order of life. The hymns of the Rig display the ancient Indian polytheism in its full extent, but contain also in certain of the later hymns the first germs of a philosophical view of the world. It may have been about 1000, B. C. that the Aryans began to extend their conquests to the east, and the conquests of the territory may have been accomplished between 1,000 and 500 B. C. As literary monuments of this second period of Indian life we find the Samhitas of the Yajur, Sāma and Atharva veda together with the Brahmanas and their culmination in the Upanishads. After these two periods follow a third period of India history beginning about 500 B. C. Dr. Deussen thinks that Buddhism and Jainism are "heretical tendencies". It is evident that he has not made a critical study of the *paramattha dhamma* of Buddhism, for Buddhism has its teachings under two different categories, the *voharika* and *paramattha*, the latter containing transcendental teachings of the Tathāgato. The doctrine that the Buddha enunciated is based on knowledge, paññā or prajñā. Under the Bodhi-tree the Buddha obtained the *sabbannuta nana*, the all-knowing wisdom. It is by this absolute knowledge that Buddha discovered the four noble Truths. Having discovered the important truth that by *vidya* and *panna* man could get rid of the pains of birth again and again in the wheel of sansara the Blessed Buddha promulgated the doctrine of the Nidanas beginning with *avidya* as the cause of all misery. With the heresies of Brahminical metaphysicians Buddha had to contend for forty five years showing that the path to Nirvana was the appanage of all. In enunciating the philosophical truth that Ignorance is the cause of our sufferings the Buddha transcended all philosophers before and after Him. The influence of the teachings of the Buddha prevailed in India for nearly fifteen centuries, and we believe that the vedanta of Sankara was greatly influenced by the paramattha teachings of the great Teacher.

The second chapter dealing on "cosmology" is the best in the book. The exposition is rather similar to our own. Buddhism rejects a temporary creator. It speaks of the *anadi samsara*. We quote Deussen "a creation of the material world by an immaterial cause, performed in a certain point of time after an eternity elapsed uselessly, is not only against the demands of human reason and natural science, but also against another important doctrine of the Vedanta, which teaches and must teach the "beginninglessness of the migration of souls", *samsarasyaanaditvam*. Here the expedient of Sankara is very clever and worthy of imitation. Instead of the temporary creation once for ever of the Upanishads, He teaches that the world in great periods is created and reabsorbed by Brahman; this mutual creation and reabsorption lasts from eternity, and no creation can be allowed by our system to be the first and that for good reasons, as we shall see just now. If we ask: Why has God created the world? the answers to this question are generally very unsatisfactory. For his own glorification? How may we attribute to him so much vanity! For his particular amusement? But he was an eternity without this plaything! For love of mankind? How may he love a thing before it exists, and how may it be called love—to create millions for misery and eternal pain! "Man," says Sankara, "is like a plant. He grows, flourishes and at the end he dies; but not totally. For as the plant, when dying, leaves behind it the seed, from which, according to its quality, a new plant grows,—so man when dying, leaves

his karma, the good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last for its actions must be expiated in a next following life. So the samsara is without beginning and without end, and the new creation of the world after every absorption is a moral necessity." So Buddhist texts also speak of *vivarta kalpa* and *samvatta kalpa*, the kalpa of production and the kalpa of decay. At the maha kalpa vinasa the whole manifested cosmic life is reborn in the Brahma loka. It is called the Great Destruction when the heavens, the earths and the hells are all destroyed, and all living beings repose in the "bosom of the brahma" loka. The cosmic process of evolution and dissolution goes on for ever and ever, hence the uselessness of a temporary creator.

To the student of Buddhism we recommend this little volume, and we thank the publisher for having brought it out in this compact form.

**The Indian Review. Edited by G. A. Natesan:
Esplanade, Madras, India.**

Subscription per annum Rs. 5.

We are in receipt of the October No. of the *Indian Review*. The contents of the issue are : a session of the Congress in London ; The Indenture Problem in Natal; the Trouble of the Transvaal Indians ; the Dramatic Instinct in Indian ; Christ for India ; Prof Gajjar's Techno-Laboratory ; Indian Agriculture ; Repression in Native States ; the Elevation of the Depressed Classes ; Hindu Medicine ; Sir Syed Ahmad Khan ; the late Mr. Lal Mohan Ghose ; Mr. Gokhale on Students and Politics ; the Hindu-Mohammedan Problem ; Current Events ; the World of Books ; Questions of Importance.

The first three articles belong to the field of Indian politics ; the Dramatic Instinct in India by Glyn Barlow is an instructive article, in as much as it shows the weaker points of the Indian people regarding the "Dramatic Instinct." Mr. Barlow says that he had seen at Calicut "the most perfect exhibition of dramatic gesture." It was displayed by a Moplah woman and the only listener of her story was a Malalayam man. Says Mr. Barlow :

"In the Indian as I have known him the capacity for actual drama is of a high order. Believing as I do in the great advantages that a young man derives from taking part in a dramatic performance, I have made dramatic performances a distinctive feature in Colleges that have been under my control. The strong dramatic instincts of the people of India are a national asset, which should be turned to the best possible account."

"Christ for India?" Babu Govinda Das of Benares City, the author of *Hinduism in India*, enters the arena with strong weapons to fight against the theories of Rev. Mr. Greaves, a Missionary of the London Missionary Society. Mr. Greaves is a Hindi Scholar a lover of the Indian people, working in the fond hope of converting the Indian people to the religion of Christ. In the August issue of the *Indian Review* Mr. Greaves contributed an article under the title "May not Christ be the centre which India needs?" In reply Mr. Govinda Das combats the

views of Mr. Greaves. Mr. Das is a Sanskrit scholar, and an able exponent of Vaishnava Hinduism. This is what he says.

"The direct onslaughts of Missionaries on the Citadel of Hinduism "which has been carried on for a century and more" have proved absolutely abortive, at any rate as far as the higher castes are concerned. Recognising this better truth, they are beginning to change their tactics and are preparing to capture the fort by taking it in the rear. It yet remains to be seen whether they are any more successful this time in out manoeuvring the Hindu leaders. For us Hindus, however, the conclusion is a foregone one, and we watch confidently all such flank movements and surprises, knowing full well that there is not the ghost of a chance of Christ captivating our hearts, to the exclusion of our own Saviours. He may, if his followers prove the worth of his teachings by living his gentle and helpful life, in time get a small niche to himself in the vast pantheon of Hinduism—but let not the delusion be cherished that he will ever become the *sole* ruler of our hearts. It is not given unto Him. Mr. Greaves says: "There is a danger in the phrase 'Oriental Christ'"—and truly there is danger, but in a sense far different from what Rev. Mr. Greaves understands b the pahrse. There is the danger of the attempt being made to smuggle in Christianity under colors that are not true. That such a fear is not a mere baseless freak of disordered imagination but a real one is borne out fully by the attempts made in the South by Catholic Missionaries where in the earlier days they gave themselves out as "white Brahmins" and began to live the life of Hindu ascetics and went to the extent of composing a Christian Purana and allowed caste distinctions among their converts, the Brahmin converts retaining their sacred thread and segregated from the lower caste converts; in short—they truckled to all the Brahmin prejudices provided it brought the "erring sheep into the true fold." A still later, in fact quite recent, and even more amazing, effort was made in Tibet—under undisguisedly political motives—to capture the Lamaic hierarchy by presenting a Bishop's robe to the Dalai Lama and representing the Tsar as a great Buddhist Monarch. The only result of this folly and credulity of the all knowing and all-powerful incarnation of Buddhas—the grand Lama and his Lama-Mahatmas of Theosophic notoriety by which thousands of Christians Buddhists, and Hindus have been and are being gulled, was the Curzonian raid into that inhospitable region and the ending of the veil from the Mystic and mysterious face of the "Prophet of Kharasan" and showing up of the utter savagery and filthiness of the Lama-Gurus.

"Coming back to our main point, as things are in this country, with a newly roused sense of national self-respect and self-consciousness, and with Christ as the Saviour of our political rulers what chance that He will become the Lord of our religious rulers and capture the hearts of the people who are not blind to the wide gulf between the professions and the actual practice of his believers in this country. If India is to be saved it will have to be by one of her own SONS. No outsider be he ever so great can be our Saviour."

Mr. Peston Jamas, M.A., B.Sc., writes about Professor T. K. Gajjar's Techno-Chemical Laboratory. Mr. Gajjar started his Laboratory at a cost of Rupees thirty but to-day he is the proprietor of the Techno Chemical Laboratory worth a *lac* of rupees. To-day the Laboratory has

300 students. Of these 42 joined the Institute for the M. A. course of the Bombay University, 40 for the full Chemical and Technological Courses, 6 for Soap manufacture, etc. 4 Students have proceeded to England to prosecute their studies. The concluding portion of the article contains the address of Welcome by Professor Gajjar himself, which we here reproduce.

"We must make up our mind to found Institutions for Technical education and thereby raise our material condition. No progress is possible in the absence of material prosperity. No moral development, no intellectual achievements have taken place in countries where the material condition of the people is at a low level and where consequently, life is a bundle of pessimism, inertia, and apathy. We must not rest until temples dedicated to Sarasvati and Visvakarma, *i. e.*, Colleges and Polytechnics outnumber all the temples, mosques and churches which minister to the spiritual needs of the people. Our religious charities must be directed towards supplying us with brain-power. On brain power depends the regeneration of India, her prosperity and integrity, and also her Salvation. I have great faith in it and have devoted the best years of my life to the imparting of education. I have always looked upon it as the great panacea for all the misfortunes we groan under.

"Shall we rouse ourselves to the consciousness of the urgent need India stands in for trained skill and scientific thought? Shall we fritter away our energies, miss our opportunities, waste our resources in worthless and idle quarrelings for personal glorification, in listlessness and inaction, in the practice of ideals detrimental to our progress and take no steps to diffuse universal scientific education leading to a stupendous moral and intellectual revolution? Shall we remain satisfied with our industrial degradation and dependence and the increasing poverty of the masses, to be crushed in the struggle for existence and to be cursed and condemned by our posterity for the disgraceful legacy we'll bequeath to them?"

The short sketch of the life and work of Sir Syed Ahmed Khan, the leader of the Indian Musulmans, the founder of the Aligarh Mahomedan Anglo-Oriental College, should be read by every lover of Humanity and we recommended the article to the careful study of Buddhists and native Christians of Ceylon: The extract reproduced under the title of "Mahmud of Ghazni" from the July and August No. of the *Indian World* is interesting, in as much as it tells the story of India under Buddhist Kings and of "the high and exalted condition of Buddhism which prevailed in India in those days."

We recommend the Indian Review to all our readers in Ceylon and Burma.

Confucius and some of his Sayings and Apothegms.

Confucius, (the Latinized form of Kung the Sage or Philosopher), the great ethical teacher, and founder of Chinese literature was born in B. C. 551 and died in B. C. 479. His native place is in Chuehli, Loo Kingdom where modern Shantung is, and hence regarded as the Holy

Land of China. He taught as many as 3,000 pupils out of which 70 turned out to be sages. He wrote the *Spring and Autumn Annals*, and edited the *Canon of History*. He strove to enunciate a practical rule of life. His daily texts were charity of heart and duty towards one's neighbours, and the virtues on which he laid most stress were justice and truth. There is a temple dedicated to him in every town of importance in the Chinese Empire. To be admitted to his temple is like being buried in Westminster Abbey. He died at the age of 72 on the advent of strange animal called the *Chilin*, and variously identified with the unicorn and giraffe. His descendants still flourish in China. The direct lineal descendant at the present day is Duke Yenshing Kung of Chufu in the 78th generation.

Learning without thought is labour lost ; thought without learning is dangerous.

Hold faithfulness and sincerity as first principles.

In serving a prince, frequent remonstrances lead to disgrace. Between friends frequent reproofs make the friendship distant.

He who exercises government by means of his virtue may be compared to the north Polar Star, which keeps its place, and all the stars turn towards it.

When you have faults do not fear to abandon them.

Fine words and an insinuating appearance are seldom associated with virtue. Ardent and yet not upright ; stupid and yet not attentive ; simple and yet not sincere :—such persons I do not understand.

Do not do unto others as you would not have others do unto you.

The mind of the superior man is conversant with righteousness ; the mind of the mean man is conversant with gain.

To lead an uninstructed people to war, is to throw them away.

To have faults and not to reform them,—is indeed having faults.

What the superior man seeks is in himself. What the mean man seeks is in others.

If a man has no thought about what is distant, he will find sorrow near at hand.

Recompense injury with justice, and recompense kindness with kindness.

The progress of the noble man is upwards, the progress of the mean man is downwards.

The great man has a dignified ease without pride. The mean man has pride without a dignified ease.

Respectfulness, without the rules of propriety, becomes laborious bustle ; carefulness without the rules of propriety, becomes timidity ; boldness, without the rules of propriety, becomes insubordination ; straight-forwardness without the rules of propriety, becomes rudeness.

To be poor without murmuring is difficult. To be rich without being proud is easy.

The wise man is distressed by his want of ability. He is not distressed by men not knowing him.

Virtue is more to man than either water or fire. I have seen men die treading on water and fire, but I have never seen a man die from treading the course of virtue.

There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great

men. He stands in awe of the words of sages.

There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed.

Of all people, girls and servants are the most difficult to please. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.

By nature, men are nearly all alike, by practice they get to be wide apart.

Specious words confound true virtue. Want of forbearance confound great plans.

In loving your child, cannot you punish him ?

A man can enlarge the principles which he follows ; those principles do not enlarge the man.

Men of principle are sure to be bold, but those who are bold may not always be men of principle.

Death and life have their determined appointments ; riches and honour depend upon Heaven.

To see what is right and not to do it, is want of courage.

The wise are free from perplexities, the virtuous from anxiety, and the bold from fear.

The superior man is catholic and not a partizan. The mean man is a partizan and not a catholic.

From T. C. KING.

Bangalore, India, Nov., 1909.

Digest of the Majjhima Nikaya.

(Continued from the last Number.)

42. VERANJAKA SUTTA.

වෙරන්ජක සුත්ත.

Savatthi. The Brahman householders of Veranjaka who had arrived at Savatthi on business having heard of the greatness of the Tathagato visited the Exalted One who was staying at the Jētavana. The Exalted One was asked by these Brahmans why some men after death are born in hell and some are born in heaven. In reply the Exalted One said that those who had done evil deeds, after death are born in hell ; those who had done good deeds are born in heaven. The Brahmans requested the Exalted One to elucidate the causes more fully, whereupon the Exalted One explained in detail the principles of Evil in three-fold ways, of deed, word and thought and the principles of Good in three-fold ways. The effect of doing good is that after death according to good merits one is born in a noble family of the Khattiya class or of the Brahman class, or if he desires he can be born in one of the celestial worlds, in the world of the Four Kings, or in the Tavatimsa heaven, or in the Yama, or in the Tusita, or in the Nimmanarati, or in the Paranimmita Vasavatti, or in the Brahma world ascending up into the Nevasaññana Saññayatana and further up into the condition of the emancipation of the heart where desires cease. At the end of the discourse, the Brahman householders became Upāsakas.

43. MAHA VEDALLA SUTTA.

මහා වේදල සුත්ත.

Savatthi. The Exalted One at the Jetavana. Maha Kotthiko after having finished his meditations visited Sariputta in the evening and asked the latter to explain the term Duppañña. Sariputta answered and said he who does not know the Four Truths he is the man wanting in Wisdom. Sariputta further elucidated the psychological terms of Viññāna, Vedana, Sañña. By the purification of the five Indriyas it is possible to know the higher states of Akasancayatana, &c. By what means could we bring into existence the perception of Truth. In two ways, viz., by hearing what others say and by analytical reflection.

What are the five attributes of the Sammaditthi that would help to realise the emancipation of heart? Purity of life, Attentiveness, Helpful discussion, reflection based on Samatha and on Vipassana. There are three Bhavas, viz., Kama, Rupa, and Arupa. What is it that causes re-birth? Ignorance. That which causes emancipation is science, and non-desire. The rationale of the Thauas is explained. The cause of the use and development of the Five sense organs is given. The rationale of the Nirodhasamapatti is explained, also the differentiations between the dead man and the Bhikkhu who has entered into the Nirodhasamapatti state. Further questions are asked and explained and the importance of the four god-like qualities are emphasised, as well as Sunnata, Animitta.

44. CULLA VEDALLA SUTTA.

මුල වේදල සුත්ත.

Rajagaha. The Exalted One was staying in the Bamboo Grove. Visakha the Upasika approached the Bhikkhuni Dhammadinna and asked her to explain the connotation of "Sakkhaya" as enunciated by the Exalted One? The five Upadana khandas constitute the Sakkayo, viz., Rupa, Vedana, Sañña, Sankhara and Vinnana. Visakha delighted at this answer asked another question: "What is the cause of selfhood"? Tanha in three-fold ways is the cause of selfhood, viz., Kama, Bhava and Vibhavatanha. How is the emancipation from selfhood caused? By the extinction of all desires is emancipation gained. What is the way to gain this emancipation? The Noble Eightfold Path. Dhammadinna explains that selfhood originates in the wrong comprehension of the five skandhas—Rupa, Vedana, Sanna, Sankhara and Viññanam, associating the ego with the manifold operations of the skandhas. She further explained the process whereby one could destroy the selfhood. The three categories of the Eightfold Path are: Sila, Samadhi and Panna. To the first belong Sammavaca, Sammakammanto and Samma ajivo; to the second belong Samma Vayamo, Samma Sati and Sammasamadhi; to the third belong Sammadhitthi. and Samma Samkappo. She elucidates about Samadhi, about Sankharas, which are threefold, viz., Kaya, Vaci and Citta. The in and out breathings constitute the Kaya Sankhara; the Vitakka and Vicara constitute the Vaci Sankharas; the perceptions and the sensations constitute the Citta Sankhara. She elucidates on the cessation of sensations and perceptions and the differentiations of the threefold sensations which ultimately depend on Ignorance whose removal depend on Wisdom. In Wisdom depends Emancipation, on Emancipation depends Nibbana. What depends on Nibbana? Whereupon

Dhammadinna said that beyond Nibbana philosophic inquiry does not go; but Nibbana depends on the perfect life of the Brahmachari whose consummation is Nibbana. If he further desires elucidation, he must go to the Exalted One. Visakha went to the Exalted One and repeated the discussion he had with the Bhikkhuni, whereupon the Exalted One accentuated what she had declared and praised her for her great learning.

45. CULA DHAMMA SAMADANA SUTTA.

මුලධර්ම සමාදාන සුත්ත.

Savatthi. The Exalted One explained the four kinds of Realizations: 1st present happiness followed by future pain, 2nd present pain followed by future pain, 3rd present pain followed by future happiness, 4th present happiness followed by future happiness. Certain ascetics and Brahmans teach that there is no harm in enjoying sensual pleasures (Kama). The Paribbajaka ascetics who in this life take part in the pleasures of sensual enjoyments are after death born in a state of suffering. He who does not see danger in the enjoyment of sensual pleasures is like the tree god who has his residence in the big Sāla-tree in the forest which eventually is destroyed by the entwining of the Māluva creeper. The Exalted One to show how a tiny seed can work destruction told the parable of the Māluva seed which had fallen at the root of the Sāla-tree. The tree god when it first sees the seed thereon shows great anxiety; but his associate gods of the forest, of the woods, of the trees, dissuaded him to cast off fear, for there is no possibility of the tiny seed germinating on account of the many dangers it has to encounter from various sources. Notwithstanding their predictions, the tiny seed germinates and grows fast and entwines the trunk of the tree and covers up all the branches and the tree eventually is killed. Thus do they suffer who see no danger in the enjoyment of sensual pleasures in this life.

To the second category belongs those ascetics who, in this life, follow the course of painful asceticism and, after death, are born in a state of suffering. To the third category belongs such as those who are by nature lustful, given to anger, and stupid, and yet mournfully, with tears in eyes, exert, and follow the path of perfect purity, observing the life of Brahmacharis in this life, who after death are born in heaven. To the fourth category belongs such as are not by nature sensual, angry and foolish who by practising the four Jhanas attain Heaven.

46. MAHADHAMMA SAMADANA SUTTA.

මහා ධර්ම සමාදාන සුත්ත.

Savatthi. The Exalted One explained to the Bhikkhus why men desire to have their cherished aspirations fulfilled and to be free from all disappointments; and yet in spite of their desires it is the unexpected that happens. It is because of their not understanding Truth and not having associated with those who follow Truth. These always experience the disappointments of desires unfulfilled. Those who follow Truth and associate with such as who follow Truth experience the consummation of their cherished desires. The Exalted One expatiates on the four categories of experiences based on Ignorance and Wisdom, the former resulting in sorrow, the latter in the realization of one's desires. To the first category belongs the one who by nature experiencing sorrow in this

life, commits the ten evils, after death is born in hell; to the second category belongs the one who in this life experiencing the sensual delights, in joy commits the ten evils, after death is born in hell; to the third category belongs the one who in this life experiencing sorrow, yet by painful exertion refrains from doing the ten evils, after death is born in heaven; to the fourth category belongs the one who refraining from committing the ten evils and experiencing pleasure is in this life happy and after death is born in heaven. The Exalted One by the parable of the bitter gourd shows the results of the evil life; and by those other parables show other results in connection with the life of evil and of good; and by the parable of the sweet mixture consisting of curd, honey, &c., shows the sweetness of the pure life that knows no evil.

47. VIMANSAKA SUTTA.

විමංසක සුත්ත.

Savatthi. The Exalted One preached to the Bhikkhus of the necessity of analytical investigation into the nature of the Tathagato inasmuch as they are not in a position to read the thoughts of others. How is it to be done? They have to investigate into the things seen and heard by the Tathagato. Those that are seen and heard by the Tathagato are things that are pure and holy, not the things that are defiled and impure. The Bhikkhu who is free from lust, and has no association with passion, knows that he has no fear. By listening to the Dhamma expounded by the Exalted One more and more the Bhikkhu is delighted and is convinced of the all-knowing nature of the Exalted One and the truth of the Dhamma and the saintliness of the Sangha.

48. KOSAMBIYA SUTTA.

කොසම්බිය සුත්ත.

Kosambi. The Exalted One was staying at Ghositarāma. The Kosambi Bhikkhus began quarrelling and indulging in mutual recriminations and they were exhorted by the Exalted One to give up quarrelling as it would hinder them from practising loving-kindness in deed, word and thought. Quarrelsomeness would eventually produce suffering. The Exalted One taught the Six Doctrines which produce Concord, Unity, &c., viz: The three-fold characteristics of loving-kindness in word, deed and thought; sharing things equally with other holy men; the unswerving devotion to a life of holiness and concentration, the faithful adherence to the principles of Truth which gives Emancipation from all sorrow. The faithful adherence to the principles of Truth is the central doctrine, to obtain which one has to observe the five principles which generate purity of conduct, loving-kindness to all, freedom from lethargy, freedom from irritability, and from scepticism. One who observes these principles abstains from quarrelling. He attains to a higher state of enlightenment, and acquires the four Jhanas.

49. BRAHMANIMANTANIKA SUTTA.

බ්‍රහ්ම නිමන්තනික සුත්ත.

Savatthi. The Exalted One was at Jetavana and He related to the Bhikkhus what had happened once when He was at Ukkuttaha sitting at the foot of the tree Salarāja in the Subhaga Wood. At the time the

sinful belief entered the mind of the God Baka which made him think that whatever is connected with his own personality was unchanging, materially permanent, and that it was unborn, indestructible, immortal and free from rebirth, and there was nothing greater than the condition that he was in. When the Brahma was indulging in this kind of thought the Exalted One read his mind and by miraculous power He ascended to the heaven of the Brahma and appeared before the God. The Brahma welcomed the Exalted One and repeated that things in his heaven were all permanent and free from decay. Whereupon the Exalted One said: "Enveloped in ignorance is the God Baka, beholding things which are impermanent as permanent." At this time Māra, who happened to be present at the meeting of the gods, said: "Bhikkhu, do not say so, Brahma is the Unconquerable One, the Creator, the Maker, the Fashioner, the Chief, the Father of all, &c. In aforesaid there were ascetics and Brahmins who ridiculed the Earth, Water, the Elements, Gods, Prajapati, Brahma and were born in a low state. There were in the ancient days Sramanas and Brahmanas who praised Earth, &c., and after death were born in a superior state. Therefore, it would be well if thou wilt not contradict the word of Brahma." When Mara had thus addressed the Buddha, the Exalted One said: "I know thee, O sinful one, thou art Mara." Thereupon the Baka Brahma said that what he sees as permanent he says that it is permanent, &c. The Buddha then said that what the Brahma professes to know the Exalted One too knows, and that He knows all about the greatness of Brahma and his attributes. But there are other exalted conditions whose nature Brahma knoweth not, which are known to the Exalted One, viz., the Brahma worlds of Abhassara, Subhakinna and Vehappala. The Exalted One when he had made known his supremacy to Baka Brahma, the latter suggested a test to show his own greatness by way of making himself invisible so that the Buddha could not detect him. But the Brahma failed to make himself invisible. The Exalted One was asked to make Himself invisible which He did and neither Brahma nor his retinue could detect Him, and making Himself invisible uttered a *gatha*, whereupon Brahma expressed his admiration at the Buddha's greatness. Mara made another effort to controvert the Buddha's utterances and he was again rebuked by the Exalted One.

(To be Continued.)

The Relics of the Buddha.

Sisters of the Buddhist Faith, lift up your voices that proper Glory and Respect should be paid to Buddha Sakya Muni, the benefactor of mankind.

The Buddha was alone among the founders of the various creeds who said that woman can attain the same enlightenment as man, and that she must have the same religious, political and social rights. Since the time of the establishment of Buddhism as the official religion in India and its promulgation in other countries, women have done great work for the spread of Buddhism. Buddha was also the only One who showed the way of Truth that humanity must follow, the way of Peace, Universal

Brotherhood, Liberty, Equality and Happiness of Knowledge. It is now about 3 months since the Relics of Buddha at Peshawar were discovered, but till now no religious ceremony has taken place near them. The Relics were transferred without veneration to Simla, and they remain in the House of the Governor General of India, and are separated from all those who love the Buddha, who admire Him and who desire ardently to be near Him and to bow down in the presence of His body.

As soon as I heard that the Relics were transferred to Simla, I expressed to the Viceroy my great astonishment that, without consulting the Buddhists or the Hindus, the Relics were transferred to Simla, and said that from Peshawar where the Relics were found, the true way was to deliver the casket containing the Relics to Buddhists and to transfer it to Buddha-Gaya, where every day, near the Buddha's body, worship according to the rites of Buddhism could take place; the key of the Temple should certainly be given to a Buddhist priest.

The Government of India committed a mistake in not giving due honour to Buddha's body, the Relics were removed to Simla in a private manner, and in secret, and English papers, namely the "Pioneer" and the "Civil and Military Gazette," which are at the service of the Government, and to which the Government communicated its intention, announced that the Relics were transferred to Simla, that they were in the possession of the Government of India and that the Viceroy had examined them.

The same papers communicated to the public the intentions of the Government as regards the Relics. The idea of granting full respect to Buddha did not occur to the mind of the Government, but they thought of depositing the Relics in the Museum. Afterwards, understanding that it was not a suitable place, they thought of distributing the Relics among a few Buddhist people sending them out of India, as if the Government would rid themselves of an object that was not agreeable to them. Then the cries of protest and indignation arose from the millions of Hindus, Buddhists and Mussalmans, who also respect Buddha as a great prophet, and all expressed eloquently and strongly their desire that due honour should be shown to the remains of the Buddha, who was the benefactor of the whole world, who lived, preached and died in India and whose Relics should therefore remain in India.

The official telegrams announcing the intentions of the Government were severely criticised. The "Pioneer" then declared that the Government had not yet come to any definite resolution as to what they were going to do with the Relics. That declaration was undoubtedly a second mistake. How is it that till now the idea of paying due respect to Buddha did not occur to the Government of India? History will never forgive the Viceroy and his advisers for this mistake if they do not correct it immediately by inviting the Buddhists to transfer the Relics to the temple of Buddha Gaya, giving to the Buddhists the temple for the worship of Buddha according to Buddhist principles and therefore delivering them the key of the temple, and generally the keys of all sacred Buddhist places to the Buddhist priests.

I was very much astonished when I visited Buddha Gaya, Sarnath and Kusinara to find that the custodians of all these Buddhist sacred places were Brahmins. The Ceylon Buddhist community passed the resolution in their meeting of September that Buddha Gaya is not avail-

able for the depositing of Relics at the present moment because they do not desire that the custodian of the Relics should be a Brahmin of the orthodox Hindu faith, but the Buddhists of Ceylon desire that the temple should be under the control and management of the Buddhists and certainly by the order of the Government the keys of all Buddhist places should be given to Buddhists.

Government caused great trouble and expenditure to Buddhists in the Buddha Gaya case, telling them that if they desire to take possession of the sacred place they must bring a case against the Mohant in the High Court. The temple belongs to all India and not to the Mohant, the Government has restored it and by its simple order the Mohant can be removed and a Buddhist appointed as a custodian.

Then the honour of the transfer of the Relics from Simla to the Buddha Gaya temple must be granted to the Maha-Bodhi Society, a religious and scientific Society, whose work is very much appreciated in Europe and America, whose president is the High Priest Sri Sumangala, a Buddhist Savant, member of the British Academy of Science and whose General Secretary is the Anagarika Dharmapala, founder of the Maha-Bodhi Society, representative in Calcutta of the International Scientific Alliance.

The British Government of India knows that pantheons are erected in Europe in honour of Artists, Literateurs and Scientists. I suppose the Viceroy and his advisers know that all honour was paid to Berthelot, whose body and also the body of his wife, who died on the same day, were transferred to the Pantheon, and the French nation took part in the funeral.

There is now a great Buddhistic movement, and the most enlightened people of Europe, America and Asia take a great interest in all things concerning the Buddha Sakya Muni and generally all His worshippers and admirers desire that full honour and respect should be granted to the body of Buddha. It should be brought to the knowledge of the Government of India that all its actions with regard to the Buddha's Relics are watched and criticised by all the civilised nations, because the Buddha belongs to the whole world as its great benefactor, and every artist, literateur and scientist, whose interest is not limited by country or nation, but who takes interest in the whole world and who works for the good of humanity, and regards compassion, and knowledge as his religion, has a right to express his opinion and his opinion must be respected.

Sisters of the Buddhist Faith are invited to hold a meeting about the Buddha's Relics and also with regard to the foundation in Colombo of a Buddhist Women's Association having for its aim the revival of Buddhism in India, the native country of Buddha and also for the spread of Buddhism in the whole world.

SOPHIA EGOROFF,

Artist, Historian and Buddhist Missionary.

Buddhist Psychological Nomenclature.

(Continued from the last Number.)

samādhi bala, paññā bala, saddhindriya, satindriya, viriyindriya, samādhindriya, paññindriya, satisambojjhanga, dhammavicaya sambojjhanga, viriya sambojjhanga, piti sambojjhanga, passadhi sambojjhanga, samādhisambojjhanga, upekkhā sambojjhanga, sammādiṭṭhi, sammā samkappo, sammā vācā, sammā kammanto, sammā ājivo, sammā vāyāmo, sammā sati, sammā samādhī, sotāpatti, sakadāgāmi, anāgāmi, arahat, bodhisatta, pacceka buddhā, sammā sambuddha, hina bodhi, panita bodhi, sāvaka pārami, pacceka buddha pārami, abhisambodhi pārami, sammuti deva, uppatti deva, visuddhi deva, devaloka, rupa brahma loka, arupa brahma loka, five gati, four yoni, kāmupādāna, diṭṭhiupādāna, avijjāupādāna, silabbata upādāna, kāma tanhā, bhavatānhā, vibhava tanhā, rupa tanhā, sadda tanhā, gandha tanhā, rasa tanhā, phoṭṭabba tanhā, cakkhu dhātu, sota dhātu, ghāna dhātu, jivhā dhātu, kaya dhātu, dhamma dhātu, mano dhātu, manoviññāna dhātu, hetu paccayo, ārammana paccayo, adhipati paccayo, anantara paccayo, samanantara paccayo, nissaya paccayo, upanissaya daccayo, purejāta paccayo, pacchājāta paccayo, āsevana paccayo, kamma paccayo, vipāka paccayo, āhara paccayo, indriya paccayo, jhāna paccayo, magga paccayo, sampaputta paccayo, vippayutta paccayo, atthi paccayo, natthi paccayo, vigata paccayo, avigata paccayo, avihimsā samkappo, avyāpāda samkappo, nekkhamma

(To be Continued.)

Japan.

The Bookshelf.—No. 232 of the *Kokka*, just published, devotes one-half of its pictures to religious art. Most notable are two reproductions of the celebrated painting attributed to Eshin and preserved in the Junji-Hachimanko on Mount Koya, representing "Amida and his attendant Bodhisattvas descending from Heaven to welcome the Faithful." Mr. S. Take continues his interesting essays on Buddhism and Japanese Art." His manner of treating this subject is largely historical. Commencing with the Heian epoch, he shows the influence exercised on pictorial art by the introduction of the Mystic sects, and traces the baleful results of the subordination of the faith to aristocratic purposes, whereby painting became an exponent of effeminate beauty and lifeless handiwork. Nevertheless this depraved era must be credited with one good feature, namely, that its art loses much of its previous exotic features and assumes a national character. Passing on from this degenerate time to the days of the Jodo Sect, the writer expresses the opinion that the simple doctrine of that creed, which prescribed only one qualification for admission to Paradise (*Gokuraku Jobo*), exercised on pictorial art an influence similar to that which Christianity exercised on the art of Greece. And indeed it must be confessed that the Holy City of the

"Revelations" bears a not very distant resemblance to the trillion lands of Buddha, lying westward of the earth, with their seven-fold wall, seven-fold row of trees, seven gems, river of eight virtues, and houses of gold, silver and jewels. We commend this interesting essay to the attention of all students of Japanese art.

Rev. T. H. Haden also believed there was still a great field for missionary work here for a long time to come, in view of the nature of the work that confronts the church, and the great obstacles to be overcome. He stated the situation graphically by statistics thus: In a population of 51 millions, there are 70,000 Christians. As against 288,000 Buddhist temples and Shinto shrines, there are 1675 Christian churches. Against 216,000 priests, there are 1391 Christian workers, men and women. While one Christian worker is seeking to win one convert, there are 156 on the other side trying to hold him. With all these organized forces against it, together with the present day materialistic spirit, the Christian Church needs all the help it can get from every source.

Monthly summary of Japanese current literature.—Students of modern Japanese literature must long have felt the need of a reliable and tolerably exhaustive dictionary of philosophy. More than a quarter of a century has elapsed since Doctors Ario and Inoue (Tetsujiro) published a very small and very imperfect work called *Tetsugaku Jii*. It gives the Japanese equivalents of certain philosophical terms only and contains hardly any definitions. The Dobunkwan is now issuing a gigantic work which has been prepared by a committee of experts. It is to be completed in 5 volumes, the first of which has already appeared. It is printed in No. 6 type on pages measuring 9½ by 7 inches. Every article has been written by a specialist and the articles are all signed. The total number of pages exceeds 2,500. More than 80 writers have contributed articles. The plan of the work is in the main that of Dr. James Mark Baldwin's "Dictionary of Philosophy and Psychology" which was written by many hands and excellently edited by the Princeton Professor. Glancing over the names of the contributors, one sees at once that in most cases the choice made could hardly be improved on. On Buddhist Philosophy there are 12 writers, including Doctors Anezaki, Nonjo and Maeda (Eiu) and Messrs. Shimaji, Hori, Yamada, Washio and Yoshida. The articles on Christianity and Judaism are written by the Rev. R. Minami, of the First High School, and Mr. G. Muko, of the Keiogijiku University. Doctor Inoue Tetsujiro is the writer of numerous articles on the History of Philosophy and on branches of Oriental Philosophy and Oriental Ethics, subjects to the study of which he has devoted the greater part of his life. The three great authorities on Indian Philosophy are Doctors Takakusu and Matsumoto (F.) and Mr. K. Hori. Two writers only deal with Shinto Philosophy, Messrs. G. Tanaka and Honaga Mosuke. Scientific subjects are treated by well known scientists. Messrs. K. Iitsuka and S. Tanaka write on Biology, Dr. Tsuboi on anthropology, Dr. Nagai on Physiology, and so on. Religion is discussed by Dr. Anezaki and Messrs. Y. Shimizu, G. Kato and B. Shiio; Sociology and Jurisprudence, by Doctors R. Endo and K. Ukita and Mr. H. Higuchi. This new Japanese work will be considerably larger than Baldwin's Dictionary, which is printed in bigger type and only covers 1,472 pages.—"The Japan Weekly Mail."

Maha-Bodhi Society, Colombo.

STATEMENT OF GENERAL INCOME AND EXPENDITURE FOR THE MONTH OF OCTOBER, 1909.

INCOME.		Rs.	Cts.
To Interest ..	..	166	66
" Subscription to Members ..	..	14	55
" Proceeds of Books sold ..	..	363	96
" Donations ..	..	111	50
" M. B. S. Hostel ..	..	218	55
" M. B. S. Press ..	..	1158	52
" Management of Schools ..	..	339	70
" Govt. Grant and Fees ..	..	5	00
" Buddhist Monastery Fund ..	..	
" Mr. D. B. Kuruppu ..	..	
		2378	44
		522	38
Balance brought forward from last month		2900	82

PAYMENTS.		Rs.	Cts.
By Upkeep of Priests in India ..	..	69	70
" M. B. S. Hostel Upkeep ..	..	217	02
" Rents ..	..	110	00
" M. B. S. Press ..	..	1199	58
" Gas Engine, Light & Fittings ..	..	55	85
" Management of Schools ..	..	155	80
" Establishment ..	..	72	16
" Anuradhapura Inn watcher ..	..	10	00
" Lecturing Tour ..	..	83	85
" Book Agency ..	..	
" Account Sales ..	..	10	50
		1984	44
		916	38
Balance in hand..	..		
		2900	82

Colombo, October 31st, 1909.

E. S. JAYASINHA,	HARRY DIAS,
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